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William Dutton

Birmingham

1854

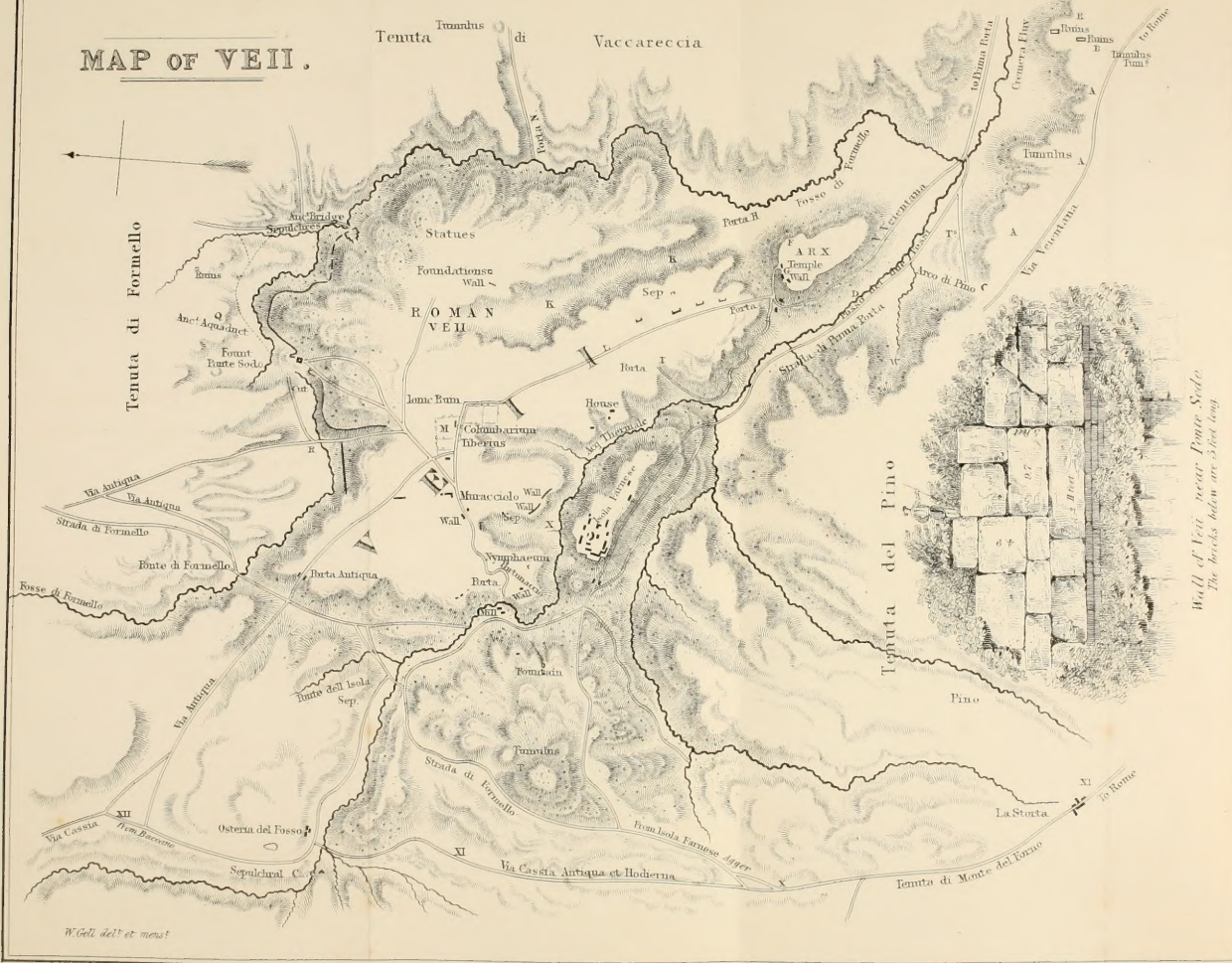
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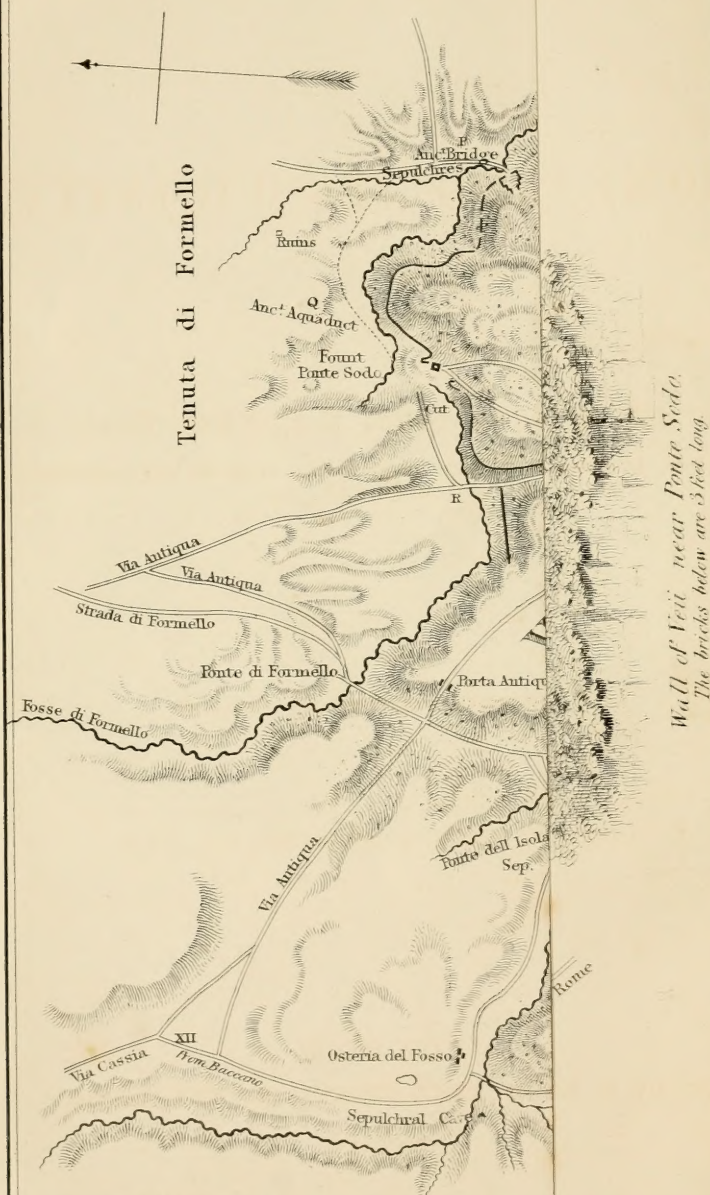
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THE
TOPOGRAPHY
OF
ROME AND ITS VICINITY.

MAP OF VEII.



MAP OF VEII.



W. Gell del^t et mens^t

Wall of Veii near Ponte Sodo.
The bricks below are 3 feet long.

THE
TOPOGRAPHY
OF
ROME AND ITS VICINITY.

BY
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OF POMPEII, ETC., ETC.

A NEW EDITION, REVISED AND ENLARGED.

BY
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P R E F A C E .

THE impossibility of procuring information from existing maps or books, respecting those places which existed contemporaneously with early Rome, or previous to its foundation, was the first inducement to examine the country, a map of the Roman territory under the kings being all that was at first intended. The expedition of the second Tarquin to Suessa Pometia would, however, have caused so extensive an addition to the south, while the state of Veii would have cut off the Map so closely on the north, that this first idea was abandoned, especially as the great number of triangles, which had been measured to the tops of the mountains surrounding the plains, had already fixed many points beyond the limits of early Rome. During the construction of the Map

numberless expeditions were made to the summits of these mountains; and in every excursion each eminence, rivulet, and bridge were carefully noted, and every object of antiquity or topography examined, so that whatever is seen upon the Map is the result of actual observation. Where the details were not investigated the Map has been left blank.

The triangulation was constructed by means of a small sextant, made by Berge, the successor of Ramsden. The base, of more than eight miles, which Boscovich and Le Maire had measured from the tomb of Cæcilia Metella to a column near Frattocchie, served for the scale.

Soon after the Map had been completed, Signore Calandrelli, and others employed by the Pontifical Government, having measured another base, and employed larger and more perfect instruments, published in numbers a few of the results of their observations. These were found to agree very satisfactorily with the details of our Map, with the exception of the position of Fiumicino, which has since been changed in consequence of their observations.

In addition to the Map, a short account of the places contained in it has been added, and a portion

of their history, particularly of the earlier periods. The greater number of these places, however, are not so much as named in later times; for Rome had at a very early period absorbed almost the whole population of the Campagna, and the sites of its cities became, in most instances, patrician villas. In consequence of this extinction of so many towns doubts have been started with regard to their existence; yet the policy adopted by the Romans, of transporting to Rome the inhabitants of conquered places, for the aggrandizement of the city, ought to be admitted as sufficient to account for their disappearance.

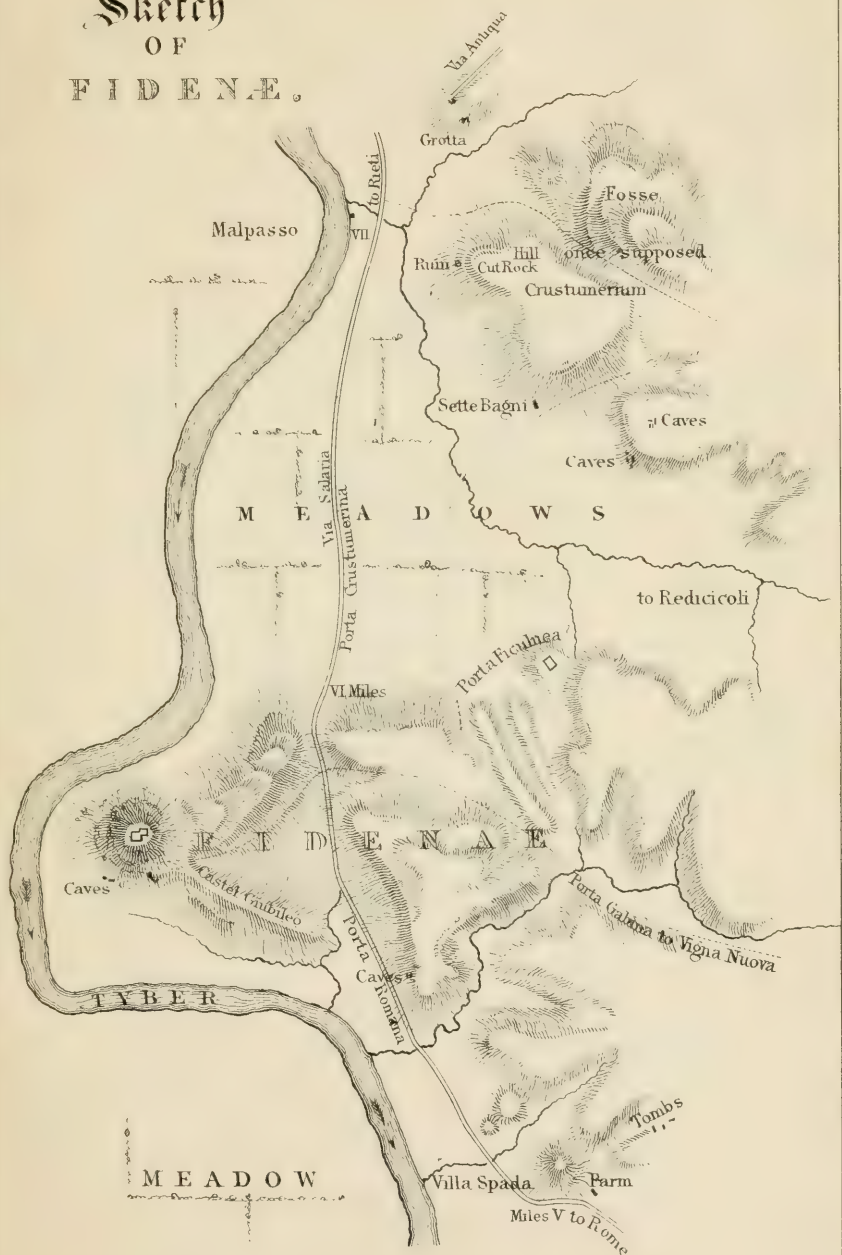
Certain vignettes and plans have been added to the descriptions, where the particular interest either of celebrated or of very obscure places seemed to require them. The vignettes consist generally of representations of portions of the walls of towns; and, in default of other proofs, these walls may be safely considered as evidences that ancient cities occupied the spots on which they are found.

If the work be not exempt from error, and if the confirmations of history which it attempts should, in certain instances, be inadequate, it at least contains much interesting topographic matter not to be found elsewhere.

The Map was undertaken in the year 1822, and the observations contained in the volume now published were continued from that time to the present day. It was the intention of the learned Professor Nibby, to have written some notices illustrative of it; his numerous avocations have prevented the execution of that intention.

* * The Remarks on the HISTORY and LANGUAGES of ANCIENT ITALY, referred to in this work, will be found at the end of the Volume.

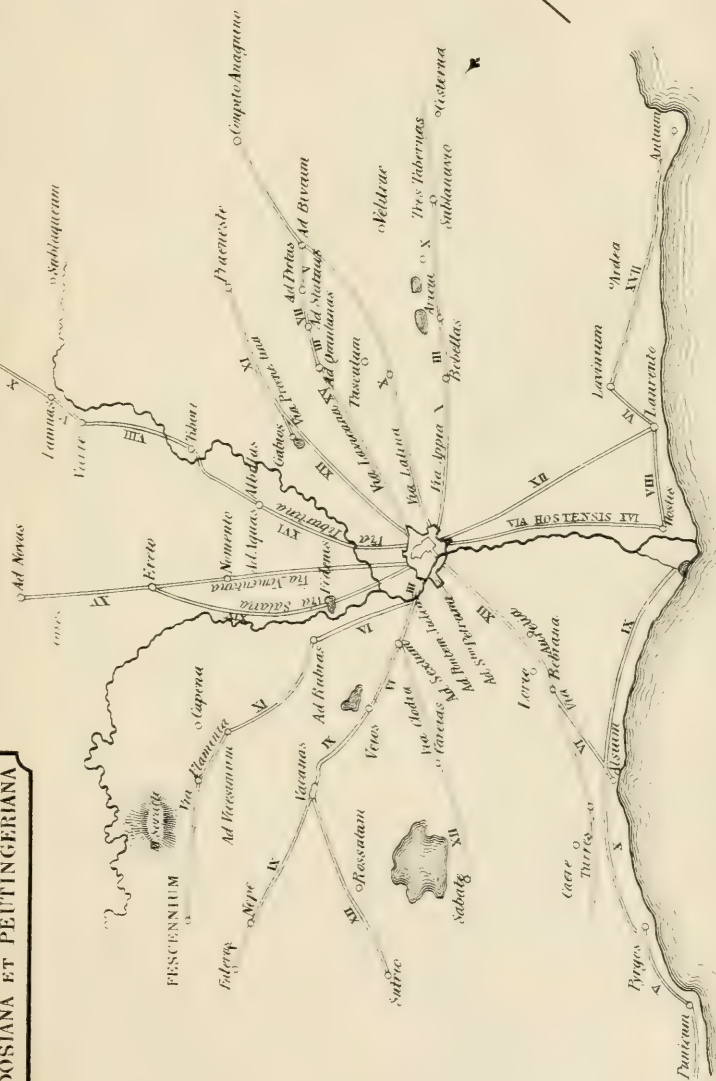
Sketch OF FIDENE.



W. Cell del.



TABULA MILITARIS ITNERARIA
THEODOSIANA ET PEUTINGERIANA



INSCRIPTIONS illustrative of the article upon the LANGUAGES of ITALY.

EITILE:LTEN ARIED:ADNARIED:ADDEHIE . K.Y

^a

LAZCEDEZ : JDELTVANEZ
^c TIV.LVMI.TIV.CHA

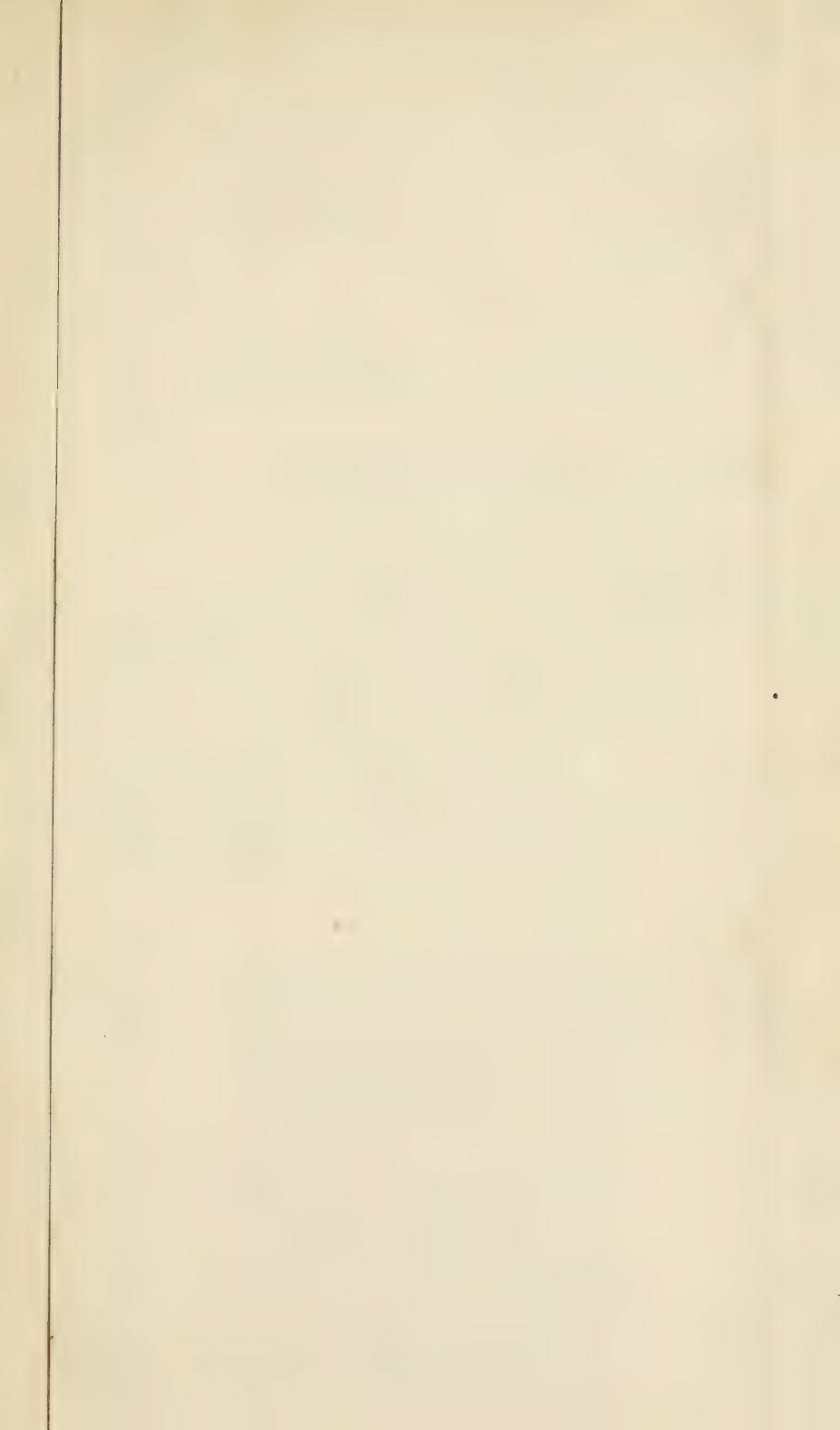
FACE:KDELACI:JDE BVB:8ETA:ADCIWYJTEHTA:

^p

MADE CABIANE
^f ^b OVNTE

DEVE:IDEELVNE:STATOM:SEPI:ATAHV:PI:VELESTROM
^q FAXIA:ESARISTROM:SE:BIM:WAS:VESCVIS:VINV:ARPATIW
 SEPI:TOTICV:COVENRIV:SEPV:FEROM:PIHOM:ESTV
 EX:JDEITVVSOS:ES:JDEINVAVT:V:VW:JDEITVVSOS:ES:JDE

BEDENTENHJ...JDAKINHT.CBA88EB
 N:JNBII.TNARKJN.MEBR42:TVBTKZ
 BEDENTENHJ.ZVMI
ⁱ



TOPOGRAPHY OF ROME,

§c.

ABBATONE.

A HILL situated between Cære or Cervetere, and Castel Giuliano. It is a conical and woody mount, separated by the Amnis Cæretanus from the range of hills, called in the Map, Lucus Silvani. At its foot, the road from Cære to Careja, and that from Alsium to Sutri, (of which the pavement and many tombs may be traced,) intersected each other. The site is so remarkable, that it is highly probable ruins, or at least tombs, might be discovered upon it. La Ferriera is a spot on the opposite side of the torrent, where there is a glen with sepulchres and tombs, and where vases are not unfrequently found. Probably the wood, with which the place abounds, was the motive for the erection of an iron forge in this situation, whence the name was apparently derived. The road from Cervetere to Castel Giuliano, by La Ferriera, is very pleasant; and indeed nothing can be more delightful than this woody region of Faunus and Silvanus, which extends from Mount Abbatone to Tolfa, and thence, almost without interruption, to the forest of the Mons Ciminus, between Ronciglione and Viterbo. Virgil alludes to it, *Æneid* viii. 597: "Est ingens gelidum lucus prope Cæritis amnem." Agylla is the name given by the Greek writers to Cære. Lycophron speaks of its grove abounding in sheep. "*Ἀγυλλῆς θ' αἱ πολυῤῥήνοι νάπαι.*" *Cassand.* 1241.

ACQUA ACETOSA.

A mineral spring, situated near the left bank of the Tyber, about one mile and a half from the Flaminian Gate, or Porta del Popolo. It is frequented, on account of its purgative qualities, particularly during the summer heats, by the lower classes of the Romans. The nearest way to it is through the tunnel, called Arco Scuro, near the villa of Papa Giulio. It is also accessible by a road running to the right, along the meadows from the Ponte Molle.

ACQUA ACETOSA.

Another mineral spring upon the Via Ardeatina, near Valerano. Near it, there is a bed of lava, which contains curious crystals.

ACQUA SANTA.

A spring, with an appropriate building, situated to the right of the post-road to Albano, beyond the second mile. It is near the road which turns out of the Via Appia, at the fifth mile, and which falls into it again at San Sebastiano. There was a fountain of Mercury in the neighbourhood, but it was perhaps nearer to the Appian Way, and to the Porta Capena.

ACQUA SENA.

One of the many streams that seem by their course to serve as subterraneous emissaries to the Lake of Bracciano. This brook falls into the Tyber on its right bank, after passing under the road to Porto, at Ponte Galera.

ACQUA TRAVERSA.

A stream rising in a woody hollow, at a short distance from Rome, about five miles to the left of the Via Cassia. It crosses this road near the third milestone, and the Flaminian Way near the Torre Quinto; and falls into the Tyber with the Marrana.

AD BACCANAS, *or* BACCANO. .

The Itinerary of Antoninus gives twenty-one miles

as the distance of Ad Baccanas from Rome. It is there described as on the Clodian Way: the places are, however, all on the Cassian.

	<i>Româ.</i>				
Baccanas	XXI
Sutrio	XII
Forum Cassi	XI

As this place was at one time a Mutatio, it could not have been upon the high hill between Campagnano and Baccano, but was on the road, and not far from the modern post at Baccano. It is not easy to say how much of the lake had then been drained, for the road even yet describes a semicircle in the crater; but sepulchral excavations are seen in the rock at the twentieth mile, answering to the ancient twenty-one miles; the habitations might have been on the hill above. Some have imagined a temple of Bacchus upon the hill of Baccano, as some ruins exist there, which Zanchi thought those of Veii. The numerous emissaries which have been cut from the lake in ancient and modern times, and which at length have almost drained it into the Fosso, near La Madonna del Sorbo, are worth examining. They are cut in the mountain at about the eighteenth mile, and the last great deep cutting is near the inn, half a mile before the post-house. Other roads have issued from it in ancient times, through deep incisions made in the lip of the crater; and that toward the Lacus Alsietinus, near Monte St. Angelo, which has the appearance of a camp, is particularly observable.

AD CAREJAS.

A Mutatio on the Via Flaminia, in the vicinity of the town of Galeria, or Careiæ. The Itinerary of Antoninus, and the Peutingerian Tables, give fifteen miles as its distance from Rome. It may therefore be supposed to have been near the site of the Osteria Nuova on the Arrone, which is at the fifteenth modern mile; or rather of the house standing between Casal Nuovo and the Osteria Nuova, on the left of the road to Bracciano.

AD GALLINAS.

“Villa Cæsarum sic dicta, fluvio Tiberi imposita, juxta nonum lapidem ab urbe Viâ Flaminiâ.”—*Ortelius*. The terrace which supported this villa remains; [it consists of reticulated masonry.] The imperial residence was so called, because a domestic fowl, with a branch of laurel in its mouth, fell from the claws of an eagle into the lap of Livia Drusilla, the wife of Augustus. The omen was considered favourable, and the laurel was planted, and grew to a considerable size. The terrace, with its buttresses, may yet be seen about one hundred yards beyond the houses called Prima Porta, on the Via Flaminia, and is marked in the Map. It may be best observed by going along the valley of the Tyber, by what was probably called the Via Tiberina, and which is passable for carriages as far as Scorano, near Fiano. It is probable that the imperial villa, Ad Gallinas, might repay the cost of excavation, for there seems to be much remaining below the soil. The situation is agreeable, and Rome may be seen from it, as well as a long tract of the vale of the Tyber and Castel' Giubileo.

AD HELEPHANTAS.

A place in the Silva Laurentina, where the Roman emperors kept elephants for the games. (*Vide Ardea*.) It was probably on the site of what is now called Campo Bufalaro, near Porcigliano.

AD LAMINAS, or LAMINÆ, or AD LAMNAS.

A small place on the Via Valeria, near the river Anio, between that river and Bardella. There are yet vestiges of the walls of the town, constructed with irregular blocks. It was in the region of the Æqui. The villages of Cantalupo and Bardella, the ancient Mandela, occupy a height above the site of Laminæ; near the Osteria of Frattocchie is a road, deviating from the carriage road, a little to the left, running between two small knolls. It was here that the town stood. The walls may still be seen. The place is, however, scarcely known in history, and offers in itself but little that is interesting.

AD PICTAS, *or* AD PICTAS TABERNAS.

A place at the point where the Via Labicana fell into the Via Latina, not far from the present Lugnano. Ad Pictas was ten miles beyond Ad Quintanas, and if Quintanas were at the Osteria, under Colonna, as written in the Map, in compliance with the received opinion, Ad Pictas would have been where the road from Velletri to Lugnano crosses the Via Latina, at Fontane delle Macere. The Osteria, near Colonna, however, is not less than seventeen miles from the ancient gate of Rome. It is more probable, therefore, that Ad Quintanas occupied the spot marked in the Map, XV., where a small population was established, Lavicani Quintanenses. Ten miles beyond this would bring us to that marked in the Map, Labica Romana, a name which, in sound, differs but little from Via Romana Labicana. This name of Labica Romana is by the peasantry attached to certain ruins not far from the Via Latina, nearly a mile above the junction of the two ancient roads; that falling in from the left may or may not be the Labican. No great reliance, however, can be placed on the correctness of the Roman peasants.

The distances, as given in the Itinerary of the Labican Road, are "Ad Quintanas, XV; Ad Pictas, X;" and in the Peutingerian Tables, "Ad Quintanas, XV; Ad Statuas, III; Ad Pictas, VII." These agreeing in making the distance twenty-five miles, it is strange that the more direct way to the same Ad Pictas, by the Via Latina, should be set down as thirty-three in one account, and as thirty in another. This is making a right line between two points, longer than a curve.

In the Antonine Tables the Latin Way is thus noted: "Ad Decimum, X; Roboraria, VI; Ad Pictas, XVII. Thirty-three M. P.;" or, according to some MSS., "Ad Decimum, X; Roboraria, III; Ad Pictas, XVII." Thirty M. P. Strabo gives 210 stadia, or twenty-six miles, as the distance; this, if he speaks of the Via Latina, would place Ad Pictas at the junction of the four roads, under the word Monte Fortino on the Map. Still Strabo would make the right line of the

Latin, one mile longer than the curve of the Labican Way, and he would be consequently wrong. But it is evident he is speaking of the distance by the Labican Way, and it is probable that the tedious ascent from the plain of Rome to the valley behind Tusculum caused the Latin Way to be neglected in ancient, as it has been in modern times. The Roman accounts of the Latin Way, just quoted, would carry Ad Pictas to a point scarcely seven miles from Anagnia, which was fifteen miles beyond. Now to Labica Romana by the Via Latina, where some great road has evidently fallen into it from the Labican, is just twenty-three miles; which would be exactly accomplished by reading VII for XVII, as the distance from Roboraria to Ad Pictas. It would then stand thus: Ad Decimum, X; Roboraria, VI; Ad Pictas, VII; making, in all, twenty-three miles; and at such a point as the spot marked Labica Romana, and at no other, could two roads, one skirting the mountains, and the other cutting through them, meet, if the account of the Labicana be correct. About a mile below, the road from ancient Velitræ to Præneste crossed the Via Latina; and it is probable some inn, or a Mutatio, might have existed on the spot.

It must be also confessed, that the road which joins the Latin Way at Labica Romana makes a more violent turn than we can suppose the Via Labicana would have made; perhaps the road now seen there led only from Pedum to Velitræ. A further examination of the spot might be useful.

AD QUINTANAS. (*Vide* AD PICTAS.)

AD SALINAS.

The salt marshes near Ostia, and the mouth of the Tyber, on each side of the river. Being frequented by the Sabines and the Etrurians, they were often, in early times, the cause of dispute with the Romans.

AD SEXTUM.

A place supposed to be upon the Via Flaminia, at the sixth mile, near the present Grotta Rossa.

AD STATUAS. (*Vide* AD PICTAS.)

AD TURRES.

A Mutatio, on the Via Aurelia, ten miles from Laurium, and twelve from Pyrgos. It was probably on the precise spot now occupied by the modern Posta di Monterone, which was also conveniently situated for Alsium or Palo.

AD VICESIMUM.

A small place on the Via Flaminia, a little beyond Monte della Guardia, at the distance of twenty miles from Rome. It was probably little more than a Mutatio. Just beyond the hollow near Monte della Guardia, after crossing the road from Veii to Capena, the Flaminian rises to its greatest elevation; and from this spot all the country towards Soracte is seen, as well as the whole Campagna di Roma. The road descends gradually each way from this spot. At the bottom of the hill on the Roman side, the road from Veii to Capena crosses the Flaminian, and may be recognized by the remains of its pavement. These two cities were always allied, and the road must have been one of much traffic. It descends on one side toward Capena, and on the other toward Belmonte, crossing the path between Borghettaccio and Scrofano.

The Jerusalem Itinerary gives the road thus:

Româ.

Rubras	IX
Ad Vicesimum	XI
Aqua Viva	XII
Utriculo	XII
Narniæ	XII
Interamna	IX

The other table is evidently too incorrect in its present state to be cited.

ÆGERIA.

Till lately the fountain of La Caffarella has been mistaken for that of Ægeria. Juvenal and Livy give the best accounts of the place. That of Juvenal is as follows:

“Substitit ad veteres arcus madidamque Capenam,
 Hic ubi nocturnæ Numa constituebat amicæ;
 Nunc sacri fontis nemus, et delubra locantur
 Judæis, quorum cophinus fœnumque supellex.
 Omnis enim populo mercedem pendere jussa est
 Arbor; et ejectis mendicat Sylva Camœnis.
 In vallem Ægeriæ descendimus, et speluncas
 Dissimiles veris.”—*Sat.* iii. 11—18.

The passage in Livy is this: “Lucus erat, quem medium ex opaco specu fons perenni rigabat aquâ; quò quia se persæpe Numa sine arbitris, velut ad congressum Deæ, inferebat, Camœnis eum locum sacravit; quòd earum ibi concilia cum conjuge suâ Ægeriâ essent.”—*Lib.* i. 21.

These two passages show that the grove and fountain were very near the Porta Capena, and that they were connected with the temple of the Camœnæ. The fountain of Ægeria, near the Porta Capena of Rome, seems to have been lost in modern times; probably because having been included within the walls, upon the extension of the city, it became buried under a gradual accumulation of earth and rubbish; so that probably the water is now conveyed to the Tyber, or to the Marrana, in subterranean channels. There was also a valley of Ægeria, which could scarcely have been in any other situation than under the Cœlian Hill.

ÆSULE, or ÆSULA, or ÆSOLA.

Pliny says (*Lib.* iii. c. 5, s. 9) this was one of the cities which had perished without leaving vestiges; but that such places had no inhabitants remaining on the spot, was evidently all that he intended to convey by this expression. Porphyryon, commenting on Ode 29, *Lib.* iii. of Horace, observes, “Udum Tibur propter aquarum copiam. Æsula, nomen urbis, alterius in latere montis constitutæ.” Horace, who wrote not more than eighty years prior to Pliny, mentions the place familiarly, which the latter could not find, as it was on a mountain out of his way. Strabo makes a similar mistake with regard to Mycenæ, which Pausanias saw

two centuries later, and which we yet find*. The town of *Æsula* being a most inconvenient situation, was probably deserted as the country became peaceful; and the temple of *Bona Dea*, called also *Terra, Fauna, Ops*, and *Fatua*, was its representative, in later times, as is proved by the style of the columns yet remaining on the spot. The mountain of *Tivoli* fills up the latter end of the valley of the *Anio*, and turns that river into the rough ravine below the town and temple. That mountain is divided into three portions: *Ripoli*, towards the town; *Spaccato*, in the centre; and *Monte Affliano*, at the southern extremity. On the summit of *Monte Affliano*, is a species of inclosure, which was probably devoted to Christian worship, upon the extinction of paganism. In the passage above cited, *Porphyrius* has most accurately described the position of *Æsula*, as on this southern extremity of the mountain of *Tibur*.

The site is beautiful, and commands a view of the country on every side. It was eminently useful in the trigonometrical operations employed in the construction of the Map belonging to this work. On the declivities of the hill may be found vestiges of roads leading up to the city, and many foundations of the ancient walls, in irregular blocks, some of which may even be observed from the carriage road of *Carciano* below, particularly near the *Villa Betti*. Mr. *Dodwell* examined the whole with much attention, and there can be no doubt that a very ancient city stood on the spot†. “*Æsulæ declive contempleris arum.*” (*Hor. Lib. iii. Ode 29.*) “*Rivom aquæ Claudiæ Augustæ sub Monte Affliano,*” found in an inscription of *Domitian*, shows that this name of the mountain is ancient. *Paterculus* calls the city *Æsulum*, and a *Colonia*.

AFFILE.

A mountain hamlet, in the rugged district near

[* The *Arx Æsurana* is mentioned by *Livy* (xxvi. 9) as one of the strongholds in which a garrison was placed by the Romans on occasion of the advance of *Hannibal* against *Rome*, which shows that as late as the year 543 U. C., it was still kept up as a strong fortress.—E. B.]

[† Yet we find no mention of it among the ancient cities of *Latium*, with the exception of the passage in *Pliny* already cited.—E. B.]

Subiaco. The details of its topography are not as yet accurately known. Frontinus de Coloniis says: "Affile, oppidum lege Semproniâ." Cellarius mentions an inscription: LVPERCVS AFFILANVS. There are thirteen hundred and eighty-two inhabitants.

AFFILANO MOUNT. (*Vide* ÆSULA.)

AGGERES.

The mounds raised by Servius Tullius, to support and strengthen the walls of Rome, from the Porta Colina to the Esquiline Mount. An excavation was made thirty feet deep and one hundred wide, which served to depress the external soil, and to raise the interior. The Aggeres have been supposed to have served as mounts on which the walls were built: but the foundation would not have been sufficiently stable for the purpose; and Strabo says, the wall was backed by the earth thrown out of the ditch*. At Ardea, similar means were employed for cutting off the promontory, on which the city stood, from the adjoining high ground; and near the centre of this are the remains of a tower, beside which ran the only road leading to the upper part of the city.

AGRIPPÆ THERMÆ. (*Vide* ALBULÆ.)

AGUSTA, *or* AGOSTA, *or* AUGUSTA.

A small village of six hundred inhabitants, situated on a rock to the left of the road, between Tivoli and Subiaco, at the distance of about five miles from the latter place.

Near Agosta the beautiful sources called Le Serene, or Sirene, burst from the base of the mountains on the right bank of the Anio. These were said by the ancients

[* This mode of construction, in the case of the Agger of Servius Tullius, was brought to light by excavations made in the time of Santi Bartoli. It was found that within the mound of earth, which had entirely concealed it from view, was a solid wall built of peperino, as much as twenty Roman palms in thickness. No doubt can exist that farther remains of this wall might still be discovered by fresh excavations.—E. B.]

to fall from the Fucine Lake into a chasm, and to run under the mountains to this place.

AGUZZI, or AGUZZO, MOUNT.

A hill between Veii and Monte Musino, probably so called, *quasi Acuto*, its summit being rendered pointed by a Tumulus. There can be little doubt that a King, or one of the Magnates of the neighbouring Veii, received here the honours of burial. Another Tumulus seems to have existed near the summit, though time has nearly destroyed it; for the hill is not so abrupt as to be incapable of being cultivated by the plough. This hill, with its Tumuli, deserves to be well examined, as the spot must have been of importance to the ancient Veientes. The Tumuli, of which probably more might be found, would doubtless contain relics, which might throw light on the history of the country.

AGYLLA.

Agylla (*Αγυλλα*) was the more ancient name of Cære, (*Χαιρε*), now Cervetere. It was at first reputed to be in Umbria, and afterwards in Etruria.

Cervetere is thirty miles distant from Rome by the carriage road, through Monterone, the post on the high road to Civita Vecchia. It is four miles from the sea; Pliny, speaking of Cære, says, "Cære intus millia passuum quatuor." The city seems to have been small, though Dionysius says it flourished both in men and in riches, and equalled any of the Etruscan cities in military forces. Virgil (*Æn.* vii. 653,) tells us, that Mezentius led from it, to the assistance of Turnus, one thousand men. When attacked by Tarquin, the people not only ventured to combat the Romans, but, though worsted in the field, prevented their entering the city.

A colony of Pelasgians is said to have founded the city, though the people are sometimes styled also Lydians, sometimes Etrusci, and sometimes Romans. The site was chosen on account of its strength, being a rocky promontory, formed by mountain streams; (one of which is the Cæretanus Amnis, now the Vaccina;) it

was elevated sufficiently for defence, yet not too high for convenience. Virgil thus marks the spot:

“Haud procul hinc, saxo colitur fundata vetusto,
Urbis Argyllinæ sedes.”—*Æn.*, viii. 478.

The precipices, on which stood the walls constructed with rectangular blocks of soft volcanic stone, are about fifty feet in height; and may have been rendered, in some places, more perpendicular by art, the stone cut away serving for the fortifications. The end of the promontory, occupied by the city, was insulated by a deep artificial ditch, excavated in the rocks, between two glens. The promontory presents also an excavation on the south, but it seems to have been intended only for the road which ran over it, toward Galeria and Veii: of this road many vestiges remain. According to the census, the inhabitants are at present reduced to one hundred and seventeen. Possibly the present Cervetere occupies only the citadel of Cære.

In the summer the air is reputed unwholesome. The noble family of the Ruspoli, who are the feudal proprietors, possess a large and neglected baronial mansion in the place.

Though very small portions of the walls remain, yet the habitations and Gothic fortifications at the gate, (in the construction of which portions of the ancient walls have been employed,) and the numerous sepulchral caverns with which the rocks abound, give to the place an imposing and peculiar air of remote antiquity.

Many curious relics have been found in the vicinity, generally in tombs. Figures of an Etruscan divinity, represented with four wings, and tearing open the breast of its robe, are frequently found here, among



other Etrurian antiquities. They are of black earthenware, and about four inches in height. Hands of terra

cotta, held up in the attitude of prayer, which have evidently belonged to statues of the same material, are often found. They were considered as votive offerings, till a short time ago, when four entire statues were found, with the hands in precisely the same posture. The Ruspoli family are extremely liberal in permitting researches; in the year 1828, the parish priest of Cervetere collected several specimens of the antiquities of the place, and disposed of them for small sums to strangers.

The mountains to the north and east of Cervetere, are covered with wood; after extending as far as Tolfa, the sylvan range turns inland, in the direction of Monte Vergine.

The Romans took Cære in the way to Cosa in Etruria, reckoning from Rome:

	Mill. Pass.
Cereias	XV.
Aquis Apollinaris	XIX.
Tarquinos	XII.
Cosam	XV.

But the errors in these numbers render them almost useless; the first, instead of XV., should be XXV.

Many have supposed a very ancient connexion between Rome and Cære; and that other reasons, as well as that of locality, existed for sending the vestal virgins with the perpetual fire to Cære, when Rome was in danger from the Gauls. The etymology of the word *Cæremonia*, may be referred to the circumstance of the priests of Cære having initiated the Romans in the sacred mysteries of Etruria.

Cære was reckoned among the twelve cities of the Etrurian league, in one of the lists; for the earlier and later enumerations of this league vary. In the following, (not the most ancient of the lists,) we find the cities of Cære, Tarquinii, Populonia, Volaterræ, Arretium, Perusia, Clusium, Rusellæ, Cortona, Vetulonium, Cossa, and Fæsulæ. Veii, Vulsinii, and Capena, which belonged to an earlier catalogue, had probably fallen when this enumeration was made, and their places were therefore supplied by the admission of other towns.

Strabo (Lib. v.) ascribes the change of name from Agylla to Cære, to the union of the Tyrrhene-Lyidian inhabitants of Cære, with the Thessalo-Pelasgic people of Agylla. He adds, that though celebrated in ancient times, nothing then remained of the city but its ruins; though the *Thermæ Cæretanæ* were still frequented.

Virgil mentions a grove or forest near the river of Cære, (*Æn.* viii. 597,) which is perhaps still represented by the wood which stands where the *Vaccina* falls into the sea. Strabo (Lib. v.) says, that *Pyrgi* was fifty stadia from the port of Cære, which is about the distance of *S. Severa* from *Torre Flavia*, which must have been the port; it is about four miles from Cære.

"Cære," says Strabo, "not only abstained from piracy, but possessed a treasury at Delphi, and was, consequently, highly esteemed by the Greeks, both for its equity and power." The inhabitants were honoured by being admitted to a certain degree of citizenship in Rome, on account of the friendly reception which they gave, during the invasion of the Gauls, to *L. Albinus*, who having placed the vestal virgins in a wain, carried them for safety to Cære. About this period their city was fast falling into insignificance, and the Etruscan glory generally was on the decline: it was at its height when the immense army of Etrurians, whom *Hiero* defeated, proceeded to the attack of *Cuma*, about the year of Rome 280.

Respecting the sacred mysteries of Etruria, much information has not been left us by the ancients.

Plutarch informs us, in the life of *Sylla*, that the Etrurians had a foresight of the period of their extinction as a nation, which was to happen after the lapse of seven ages. They are said to have dated the commencement of this period 434 years prior to *Romulus*. Yet if seven Etruscan ages were equal to 781 years, as has been supposed, and the nation was existing in the year of Rome 666, the calculation could scarcely have commenced more than a century before the foundation of that city. This observation has already been made public. Supposing; however, the Etruscan computation to have

commenced from the year 434 before Romulus, it will be found that the close of the period 781 tallies precisely with the time when the importance of the Etrurian nation began very sensibly to decline; twelve years later would bring us to the fall and extinction of Veii, its most populous city, in the year of Rome 359; and Capena, Falerii, and Fescennium, being taken shortly after, the power of the nation was in fact annihilated. Respecting the passage in the life of Sylla, by Plutarch, which is very obscure in the original, much has been said; but it would be curious if it could be shown, that this anticipation of their approaching destiny, did really precede the event by so considerable a space of time, as that which is there given.

There must have been some strong motive which preserved Cære from the common fate; for their rebellions against Rome were only punished by fines in territory, during all the time which elapsed between the building of the Roman city, and the sacking of it by the Gauls; when a fresh obligation from the Cærites, was rewarded by the privilege of citizenship.

The Necropolis of Cære seems to have been about one mile and a half from the city. Half a mile farther are the ruins of a gate of squared blocks, called Porta Antica. The architrave is gone. A path runs from this place toward Monte Abbatone, on which is situated a castle, which seems to be ancient; it is built with regular blocks, and is called by the peasants Castel Dannato.

Below Cervetere may be observed, in the plain toward the sea, and between the rivers Vaccina and Sanguinara, (one of which is, without doubt, the Amnis Cæretanus,) two or more Tumuli, of a magnitude which renders them visible from the town. That these Tumuli are artificial, cannot be proved without excavation*; for

[* The mounds here referred to near Monterone have been since examined and found to be sepulchral: which certainly adds much to the presumption that the large ones near Cervetere must have had the same destination. See the description of these excavations and their results, in the *Bullettino dell' Istituto di Corrispondenza Archeologica* for the year 1839, p. 81.—E.B.]

there are near Monterone similar mounds, which though exactly like Tumuli, may, from their name, Colli Tufarini, be supposed natural.

Herodotus (Lib. i.) says, that the Etruscans and Carthaginians fought a bloody battle at sea, with the Phocæans, after which the Phocæan prisoners were landed and stoned to death by the Agyllani and their allies. From this time whenever cattle or men approached the scene of this barbarous massacre, they were seized with horror and madness. When the Agyllani sent to Delphi, to ask how it was possible to expiate their crime, the Pythia ordered that magnificent games should be celebrated in honour of the victims, and horse-races established. Now these last could only have been celebrated in the plain, and the vicinity of the Tumuli would have been the place most suitable for them. The river now called Sanguinara, near which, as we have already observed, these Tumuli may be seen, might have acquired its name, either from the massacre, or from another reported miraculous circumstance; when, says Livy, (Lib. xxii.) “Et aquas Cærete sanguine mixtas fluxisse;” or, as Valerius Maximus relates it, (Lib. i. c. 6,) “Cærites aquas sanguine mistas fluxisse.”

On the whole, there is scarcely any place more interesting than Cære, or where investigations and researches into the history and antiquities of the Etruscans, are more likely to be pursued with profit*.

ALBA LONGA.

This place is called in Greek *Ἀλβα Λογγα* and *Λευκο Μακρῖ*. The latter name is so decided a translation of the Latin, that there can be no doubt that the city either stood upon white rocks, or was conspicuous from its white buildings; and that it was remarkably long, compared to its breadth, consisting chiefly of one long principal street.

[* Since the publication of the first edition of this work the antiquities of Cære have been very carefully investigated by General Galassi, and the results given to the world by the Cavaliere Canina, in a work entitled *Descrizione di Cere Antica*, published at Rome in 1838.—E. B.]

The characteristics of the city of Alba, says Dionysius of Halicarnassus, were, "that it was so built, with regard to the mountain and the lake, that it occupied a space between them, each serving like a wall of defence to the city." The investigations required for the construction of the Map prefixed to this work have, it is trusted, led to the discovery of the true position of Alba Longa. It has hitherto been fixed at Palazzuolo, but we hope to be able to show that this opinion is hardly tenable.

Livy (Lib. i. c. 3) has a passage, which is too descriptive of Alba Longa to be omitted, "Ascanius, abundante Lavinii multitudine. . . . novam ipse aliam sub Albano monte condidit; quæ ab situ *porrectæ in dorso urbis*, Longa Alba adpellata." Dionysius also (Lib. i.) informs us that the name Longa was added "on account of the shape (*του σχηματος*) of its ground plan;" Varro, that it was called Longa, "propter loci naturam;" and Aurelius Victor, "eamque ex formâ, quòd ita in longum porrecta est, Longam cognominavit."

It seems clear that the characteristics of Alba Longa cannot be found on the small and nearly triangular knoll at Palazzuolo; it has hitherto been usually placed here by antiquaries, without sufficient investigation, chiefly on account of a tomb ornamented with the Roman fasces, sculptured in the rock, and supposed to be consular; this monument, however, affords evidence in itself, of a date posterior to the destruction of Alba.

On passing up the new road, running from the dry bed of the Rivus Albanus, where it crosses the Via Appia, near Bovillæ, and leading to the Villa Torlonia, at Castel Gandolfo, a few ancient tombs were observed about half-way up the ascent, nearly at right angles with the new road. A further examination showed that these tombs had once bordered an ancient road, now almost obliterated. It was obvious that such a road must have led from some place on the plain, to another on the mountain. Toward the sea, the high tower of Pratica (Lavinium) lay in the direct line of the road; and it seemed certain that the city on the mountain to which it led, could have been no other than Alba Longa.

The vestiges of the road being followed, it was found to cross over the now dry bed of the ancient Rivus Albanus, (*vide* Albano, Lake of,) and to ascend a hollow where the rocks had been cut to assist its passage. It then crossed the road from Castel Gandolfo to Marino, at a little chapel, about half-way between these places. Great care is necessary to ascertain the spot where this ancient Alba-Lavinian Way crosses the modern road; with attention, it will be found running along the edge of the precipice which borders the valley of the Alban Lake. The tracks of wheels are in various parts visible, but the underwood which covers the spot renders access difficult. In some places the road has been entirely cut out of the rock, and presents a fine terrace. It was at length observed that the road, which had continued thus far, nearly in a direct line, suddenly terminated at a turn of the precipice. The place to which it led consequently stood here. Accordingly, climbing upwards among the bushes, ponderous blocks of stone were discovered, evidently the remains of the walls of Alba Longa. By a further search more were found, and it was ascertained that a long pointed extremity of the city had extended over a remarkable knoll farther to the north. Upon searching in this direction, a small cavern was perceived, and not only the remains of a wall, in parallelograms of peperino, (the stones of which were four feet ten inches in length, by three feet four inches in height,) was found to encompass the knoll, but part of a column of the same stone, two feet four inches in diameter, was discovered lying by it.

Strabo tells us (Lib. v.) that the temples of the gods of Alba were spared by the Romans, in the general destruction of the city by Tullus Hostilius; a similar statement is given by Dionysius. According to Strabo and others, the Temple of Vesta appears to have been the principal building of the city: it is spoken of by Juvenal. Among the other temples of the place were those of Mars, of Minerva, of Carna, and of Janus.

There was probably a gate toward Tusculum, opposite that of Lavinium; the city was scarcely fifty yards broad in this part, but it stretched along the summit or lip of

the crater or Lake of Albano, for more than a mile; and being founded on a precipice of grey rocks, it in all probability from this circumstance obtained its name Alba, though the white sow has been given as a reason by several authors. The sow, however, belongs rather to Lavinium. The ridge along which the city stretched is so narrow, that the habitations were necessarily extended in a long line, and except near the citadel, where a loftier rock affords a wider space, more than one street could scarcely have existed; this accounts for the extraordinary length of the place, in comparison to its breadth, a circumstance which occasioned the application of the epithet *Longa**.

It appears, that the chief reason for imagining Alba Longa to have been at Palazzuolo was, that the city was said to have stood between the lake and the mountain. Now, though Palazzuolo lies more in the exact line from the centre of the lake to the summit of Mont' Albano, or Monte Cavo, yet the long ridge which we would assign to Alba Longa is equally between the lake and the mountain, when observed from the extremity near Marino on the northern side of the lake.

The motives for building the city in such a situation were evidently,—the long ridge of rock which rendered it inaccessible to an enemy from the west, so as to leave only the eastern side to be defended, the proximity of the tract of cultivable ground near the modern Marino, and the neighbourhood of the fountain of Ferentina. (*Vide Ferentina.*)

The custom of leaving the principal supply of water without the walls of the more ancient cities is remarkable; and the reason for it has not yet been satisfactorily explained. The water, which supplied Alba Longa, lay in a deep glen, and was therefore scarcely defensible; but the springs of the Scamander at Troy, of Enneacrunus at Athens, of Dirce at Thebes, and innumerable others, prove that such instances were common.

* The passage, already quoted from Livy, "*Porrectæ in dorso urbis,*" &c., to prove the extended length of Alba, proves also its elevated site; this is also implied in another from the same writer, where he places the camp of Octavius, Crassus, and Metellus, "*sub iugo Albæ Longæ.*"

The knoll on the north, or left of the gate, having been examined, on the right a higher point was found, covered with ruins, consisting of large blocks of rectangular stones, nearly buried in the soil, and scarcely discernible among the bushes. The line of ground, from this spot to the citadel, is so divided by modern inclosures rendered almost insuperable by the quantity of stones found on the spot, that its examination is extremely difficult.

From the old post road, however, between Marino and Palazzuolo, the citadel may be approached by a path running through vineyards, along what may be termed the isthmus connecting Alba with Mont' Albano; it is surrounded by a barrier of loose and rough modern walls, but nothing ancient is visible. The rock is perfectly bare on the summit, and is of so perishable a nature, that it is not surprising that almost every vestige of antiquity has disappeared. On the side of the lake it presents an abrupt precipice, and is considerably elevated above the adjoining land, on the other.

There is a tradition, that the palace of the kings of Alba stood on a rock, and so near to the edge of the precipice, that when the impiety of one of its monarchs provoked Jupiter to strike it with his lightning, a part of the mass was precipitated into the lake, carrying the impious king along with the ruins of his habitation. Now this tradition is apparently confirmed by a singular feature in a part of the remains of this city; for directly under the rock of the citadel toward the lake, and where the palace, both for security and prospect, would have been placed, is a cavern about fifty feet in depth, and more than one hundred in width, a part of the roof of which has evidently fallen in, and some of its blocks remain on the spot. This may be visited from below without difficulty, by a small path used by goatherds and wood-cutters, leading across four deep ravines to Palazzuolo.

Between the citadel and the old post road is a clump of trees, where it is not impossible there may have been anciently a fountain, from the indications of moisture on the spot.

It having appeared to many, that the whole history of the place is a romance, more attention has been bestowed upon Alba than it may perhaps seem to require. Niebuhr, in the last edition of his Roman History, does not even pledge himself for the historical truth of the story that a Silvian house reigned at Alba. This writer also calls Monte Cavo the Capitoline hill of Alba, and Rocca di Papa its citadel; though both of these places were at too great a distance to have been included within the city. Its history has been objected to, as having been invented in order to embrace as many periods into which the number three enters, as possible. A tradition mentioned by Servius, gives 360 years from the fall of Troy to the building of Rome; 360 to the burning by the Gauls; 360 to the Emperors; and 360 to the building of Constantinople. These periods are quite as fanciful as the Alban æras. Livy counts 400 years from the foundation of Alba, till it was burnt, 100 years after the building of Rome, so that here also the number three is still found as the date of Alba prior to Rome. Alba is also said to have been founded thirty years after Lavinium. By Dionysius, however, Alba is said to have existed 487 years, when, after having been the founders of thirty Latin cities, it was destroyed by Rome, its latest colony.

We do not doubt that it is generally safer to rely on the accounts received from the ancients, than to trust to the uncertainties of modern speculations. That Alba existed is no longer a romance; and though like other cities of Latium, destroyed by the Romans, it has left as many vestiges as can be expected at so remote a period. The Romans could have no interest in declaring they were the colony of a city they had been able to subdue, nor that both came from Lavinium. They might possibly have felt honoured by their Trojan origin, but nothing but truth could have prompted them to claim a descent from one of the cities of Latium.

ALBANO, *Lake of*; LACUS ALBANUS; LAGO DI CASTEL GANDOLFO.—RIVUS ALBANUS; RIO ALBANO.—EMISSARIUM, &c.

The Lake of Albano, one of the most beautiful pieces of water in the world, and, in respect to scenery, beyond comparison the finest of those of purely volcanic origin in Italy, is about two miles and a third in length, one and a third in width, and more than six miles in circuit. The most remarkable circumstance connected with it was the formation of the Emissary, by which the Romans, while engaged in their contest with the Veientes, in the year U.C. 359, succeeded in lowering the waters, which they imagined were in danger of bursting their banks and destroying the adjacent country.

This Emissary is a subterraneous canal, more than a mile and a half in length, excavated generally in the tufo. It varies in height from about seven feet and a half to nine or ten feet, and is never less than four feet in width. The upper end of the Emissary is of course nearly on a level with the surface of the lake, or 919 feet above the sea. The tunnel runs under the hill and town of Castel Gandolfo, which is 1350 feet higher than the sea, and consequently 431 feet above the lake. The summit of Mont' Albano, on the opposite side of the lake, rises 2046 feet from its waters. Certain holes, (such, probably, as were called by the Latins *spiramina* and *spiracula*, and by the Greeks *φυσήματα*,) evidently intended to give air to the tunnel below, may be still observed in various parts of the hill. Those which were cut for a similar purpose, between Lake Copais in Bœotia and the sea of Eubœa, were square, and executed with great nicety, as were also the shafts of the mines at Laurion in Attica; but the softness of the Alban stone has not permitted the *spiramina* of the Alban Emissary to retain their original shape.

In the summer the water is now seldom more than two feet deep, and does not run at that season with rapidity, as may be observed by means of a candle placed upon a float, and carried down the current.

Over the stream is a low flat arch of seven large stones ; the blocks with which it is constructed are large, and of the stone of the country. They have all the appearance of antiquity ; for though not only an arch, but a flat arch is used, which would seem to appertain to a late period, yet their antiquity is evidenced by the want of skill manifested in the shape of the stones, which not being sufficiently cuneiform, it is surprising that the arch has existed so long*. It is now, indeed, supported by a modern one below, and by a wall of modern workmanship. Within the inclosure formed by this arch and wall, are some ancient stone seats, with a bold moulding, the place having evidently been of that sacred description which the ancients termed a *Nymphæum*. Possibly it might have been dedicated to the nymphs as a propitiation, when the tunnel was excavated ; it certainly existed when Domitian and others of the emperors took so much delight in this region. A quadrilateral court, well walled in with large stones in parallelograms, succeeds to the flat arch, opposite to which the water enters a narrower passage, and then passes into the interior of the mountain. Over this smaller passage is a vault, but this may possibly be of more recent construction ; and from the form of a range of blocks just below the arch, it seems not improbable that the original covering might have been by what are called approaching stones.

The fine old trees which overshadow the spot render the Alban Lake a cool and delightful summer retreat ; and the number of blocks (the remains of terraces and

[* There is certainly nothing in the character of the masonry of either of these arches that would require us to refer them to a very early period, and it would seem much more natural to assign their construction to the imperial times, to which, as observed by Gell himself the adjoining ruins in the water must certainly be referred. The legend must be admitted as conclusive evidence of the high antiquity of the Emissary itself, but this of course proves nothing with regard to the constructions at its entrance. No other instance of a flat arch of so high an antiquity can, it is believed, be adduced, if we except that in the Mamertine prison, which is justly regarded by Sir W. Gell as of a date long subsequent to that of the building itself. See Addenda to article Rome.—E.B.]

buildings) at the water's edge, all round the basin, prove how much the Romans, during the brilliant period of the first emperors, enjoyed its picturesque and sylvan beauties. A large grotto or cave, near the water, and at a little distance to the north of the Emissary, has been decorated with doric triglyphs, and was doubtless frequently used as the summer triclinium of the Emperor Domitian, whose palace was situated on the hill above. These retreats were of course constructed long after the Emissary, when the experience of ages had shown that there was no further danger to be apprehended from the rising of the water.

The pretended city of Alba, and other ruins, seen below the surface of the lake, are of imperial times, or of those immediately preceding; but antiquaries not skilled in engineering have asserted, that if the water had not at some period been much lower than at present, the tunnel could not have been cut. We think, however, that it may be shown to have been formerly much higher than at present.

There is a point of the Alban Lake, at the northern extremity, where the lip of the crater descends much lower than at any other part of the circuit. This point is to be found on the road between Castel Gandolfo and Marino, just before the turn which the way makes to the left, in order to avoid the knoll called Monte Cuccu. Here, on the green side of the hill, toward Rome, is a deep indenture not caused by any stream now existing, which marks in all probability the almost obliterated bed of the water which once issued from the lake. It is not impossible that a natural or artificial channel may also have existed on the other side of Monte Cuccu; but if so, the waters united below. It is also highly probable that the site of the town of Bovillæ, which had nothing else to recommend it, was chosen merely on account of the then existing stream, and that the sites of the towns, marked Appiola, Mugilla, and Politorium, only a little lower down, may be similarly accounted for. Some motive must undoubtedly have existed for building four towns within the distance of four miles, none of which possess in

locality any advantages over a thousand other situations in the vicinity. On the contrary, they must be considered as remarkably ill placed for defence. This stream from the lake must have formed the great attraction.

The Ponte delle Streghe is of an architecture which may possibly be coëval with the town above it. A rugged approach to this monument, by a descent cut in the rock, very much worn by frequent use, proves that the bridge was not the work of the later times of Roman magnificence, when valleys were filled up to avoid the evil of too rapid a declivity. The arch is of very solid materials, and too high for convenient access or passage, and would scarcely have been erected over the bed of the present dry ditch. If at the time of its erection there was no more water in the river than at present, nothing could have been more useless.

These are all reasons, if they can be called less than proofs, for believing that at the lowest side of the Alban crater, the lake originally discharged itself by a stream, and that for the sake of its waters the four towns just named were built. In the Map is marked Monte Cuccu; (it may be observed as singular that another Cucculi existed near the Alba of the Marsi.) The dry bed of the rivus, or rather the indication of it, afforded by its own little valley, is marked Rivus Albanus.

The possibility of cutting the tunnel and tapping the lake, while the water was as high as the supposed exit of the presumed R. Albanus, and the probability of such an operation having been performed, can be estimated only by actual inspection. There is an ancient written authority in support of present appearances, which can leave no doubt that the water stood at one time more than two hundred feet higher than its modern surface, and that there was a river flowing from the lake. (Livy, Lib. v. 16.) It is true that the lake is at present so far distant from the city, that an enemy might safely encamp in the fields below, (except under the rock of the citadel,) without any fear of missiles. We learn, however, from Dionysius, that at one period it ap-

proached so near that "it served like a wall of defence to the city." There is, besides, a long line of rocks, upon which the road to Alba ran, to the foot of which there is every probability that the water originally reached, being about the level required for its exit by the rivus.

It may also be observed, that at this lowest point of the edge of the crater, there is a certain very curious channel, or excavation in the rock, both wide and deep, with perpendicular sides and an horizontal bottom, and evidently made with infinite trouble: this is manifestly artificial, and was probably intended as an outlet for the swollen waters of the lake. Whatever the end proposed, the work was never completed. This excavation was discovered near Monte Cuccu, in collecting details for the Map; and possibly others might be found by a scrupulous examination of the spot at the exit of the river. Even if after the draining of the lake, it had served only as a passage to the valley, such a use of the excavation would not destroy the probability that it was originally intended for a different purpose. It is not improbable that, the fears of the inhabitants suggesting that the weight of water would burst the banks of the crater suddenly, and so overwhelm the lower country, they preferred to sink it; and designedly selected a channel not perfectly straight, with a view to prevent the carrying away of the banks, by the rushing of the stream.

It is here worthy of remark, that Dionysius, describing Alba, says, "The lake was large and deep, and from it the water could at pleasure be distributed, by means of sluices, over the plain below."

The city of Alba was destroyed 650 years B.C., consequently the Albans had before this period sluices by which they could let out the waters of the lake: these, however, could not possibly exist in any other place than at the lowest lip of the crater, and must have been on one of the sides of Monte Cuccu.

The Emissary of the lake, under Castel Gandolfo, was not completed till 395 years B.C.; this, therefore, is not the sluice by which, as Dionysius informs us, the

rulers of Alba had so long before been accustomed to water the adjoining plain.

The Delphic oracle was probably well-informed of the circumstances and the localities of Alba and its lake, before it ventured to return to the Roman ambassadors who were sent to ask the meaning of the words of the Tuscan diviner, an answer not expressed ambiguously, as was usual, but conceived in clear and distinct language. (*Vide* Liv. Hist. lib. v. c. 15, 16.) The diviner, when made prisoner, seems to have recommended, in obscure terms, that they should enter Veii by a mine, the art of constructing which the Veientes possibly had already long before acquired, in conveying to their city the waters of the crater of Baccano. (*Vide* Veii.) The oracle was delivered in words that fully authorise our belief in the previous existence of a river from the lake. "Beware* of retaining the Alban water in the lake; permit it not to flow into the sea by its own river; (*suo flumine*;) having let it out, irrigate the fields, and dissipate it in rivulets."

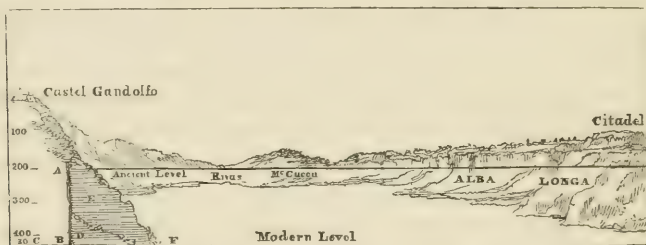
The Romans are here ordered to give a vent to the waters of the lake, but not to suffer it to run out by its "own river;" consequently another exit was to be constructed,—which was the Emissary of Castel Gandolfo. By the skill acquired in this operation, the Romans were enabled, by means of a mine or cuniculus, to possess themselves of the citadel of Veii.

The place, therefore, when attentively examined by the topographer, corresponds with the notices which have been left by both Dionysius and Livy, if the words and meaning of these authors are well considered, and faithfully rendered.

It now remains to be observed, that under Castel Gandolfo, and above the Emissary, the rock is cut into a perpendicular precipice; though this is now much curved towards the bottom, owing to a gradual accumu-

* It would, perhaps, be fanciful, as the oracle must have been delivered in Greek, to suppose the mountain to have acquired its present name from the "*cave*" of the Pythia: though in the old maps it is not called Cavo, but Cave. Cavo, however, is an appropriate name, on account of the semi-crater near the summit of the mountain.

lation of fragments of rock from above, since it was first cut. Its summit is very little higher than the lip of the crater at the exit of the ancient Rivus, and the perpendicular was the necessary consequence of making the tunnel when the water was high. It is only by a figure that this can be understood. From Castel Gandolfo to the present surface of the water, the depth is four hundred and thirty feet. Suppose the exit of the ancient Rivus to be two hundred feet below that village; let the



tunnel C B be bored from without to B; next drive the perpendicular shaft A B, which opens a little above the ancient level of the lake; then cut away foot by foot either canals, or the whole mass E, always cutting deeper as the water subsides, till it sinks to the level C B F: this would leave a precipice like that now seen above the Emissary, the top of which would be at the same elevation as the old exit of the Rivus. F is the entrance of the Emissary; D the rubbish which has fallen from the top of the rock since the Emissary was finished. This, though not very dissimilar, is not given as an accurate view of the spot: it being intended only as a means of rendering the above observations more intelligible to the reader.

Some motive of fear or superstition must have been that which induced the Romans to undertake the construction of the Emissary; for the very steep sides of the crater, with a few narrow meadows at the bottom, at the northern end, which were gained by this diminution of the waters, cannot be supposed to have been the temptation.

In the year U. C. 354, the Alban waters increased without rain, and therefore probably by volcanic agency,

so as to alarm the Romans. Five years after this, U. C. 359, the Emissary was completed, after various delays, occasioned by sending to Delphi, and other causes. Perhaps three years is the longest time history allows for the work; the shortest is only one. As only two men could work at the same time at each end of the tunnel, it would be curious to calculate the possible progress of the excavation, and the shortest time in which such a work could be completed.

The works of the Claudian Emissary at the Fucine Lake, which, though extensive, is shallow, can scarcely be compared to those of this deep and precipitous crater. In that, a certain space might possibly have been dammed out; but it is probable that the water was high when the work was undertaken, and that the same expedients were resorted to as in the Alban Lake. "The upper mouth of that Emissary," says Mr. Craven, in 1831, "is above the water." Not long ago it was far below it; and twice or more, within our own times, the water has risen to a formidable height, and then again subsided.

The Rivus Albanus, after passing the ruins of Bovillæ, and between Mugilla and Appiola, under the Ponte delle Streghe, ran by Politorium, and near the present Madonna del Divino Amore. Below the Acqua Acetosa of the Via Ardeatina, at a tower on the old Via Laurentina, it receives the Marrana del Lago di Castel Gandolfo, (which runs from the mill at the lower mouth of the Emissarium, and which, consequently, could not be the original Rivus Albanus,) and lower down the Fosso di Fiorano, and that of Cicchignola. Thus it becomes the receptacle of the various brooks in its vicinity, before it falls into the Tyber at Valca, on the road to Ostia. It is to be observed, that the towns upon this Rivus had been sacked and destroyed by Tarquin and other conquerors, long before the Emissary was cut, and that none of them were ever heard of afterwards, except Bovillæ, as a *Mutatio* on the Via Appia*.

* Since the foregoing account of the Rivus Albanus was written, I have visited the place in company with Mr. Laing Meason, from

ALBANO MONTE; MONS ALBANUS; MONTE CAVE; MONTE CAVO; CELSA ALBA; (*Lucan*;) SUMMA ALBA.

This mountain Boscowich measured, and found to be six hundred paces in height. He probably intended the paces to be five feet each, which, if his admeasurement can be depended upon, would give an altitude of three thousand feet. According to the latest observations, it is two thousand nine hundred and sixty-five French feet in height; and though not so lofty as most

whose journal I have made this extract:—"I examined the outflow in many directions, and am quite sure that there was what miners call a large open cast, cut artificially. I compute it to be from two hundred and fifty to three hundred yards wide, and fully thirty feet deep. The sides are evidently cut. Not to be deceived, I examined this cut from many stations, and found indications at the outside of the lip of the crater, which convinced me that the water ran into the plain just below the site of Boville. The artificial cutting is not through lava but tufo." The testimony of so accurate an observer, one who has been long practised in the sinking of mines in Scotland, is too valuable to be omitted. For the same reason the observations made upon the tunnel of the Emissary itself, with the assistance of the same gentleman, are interesting. "We found that the vault of the specus descended so rapidly, that it is now only possible to penetrate to the distance of one hundred and thirty yards from the lake. The opening has been six feet six inches high and four feet six inches wide. The roof is a well-cut arch, but at the distance of one hundred and thirty yards from the entrance, it descends to within two feet of the base of the tunnel; consequently no one can have penetrated further since the water was admitted. It seems probable that the engineers had driven the channel three or four feet lower than they had intended, and that the rush of water being judged too violent, they paved this part of the tunnel with large flat stones, till the current was diminished by taking three or four feet from the fall. The specus has thus been filled intentionally, and is not contracted by depositions of mud or gravel. Two pits may yet be seen running perpendicularly from the surface of the mountain to this part of the tunnel, by means of which all was perceived and arranged by the engineers. Probably other pits existed in other parts of the hill along the line of the Emissary, as they are found to have done at the Fucine Lake, and as they may be observed in the subterraneous passage of the waters from the Boeotian Lake Copais to the sea. The tufo has all been cut with a mallet, and a chisel one inch in breadth, as the marks shows. As it would be difficult to dispose in any manner of more than four workmen at one time in this cavity, it seems scarcely possible that so great a work could have been continued to so great a distance as two thousand eight hundred yards, or thereabouts, in less than eight years; probably in not less than ten,—the whole time employed in the siege of Veii."

of the Apennines, it is so situated that its summit is seen from Monte Cairo, above San Germano, a mountain that commands a view of the *Specula* or observatory of Naples.

Tarquinius Superbus having been chosen chief of the Latin league, erected on the high mountain, above the ruined city of Alba, and in the centre of the forty-seven contracting towns, a temple to Jupiter Latialis. Each city had a share of the victims, and here they took the oath of mutual alliance. These meetings were called *Feriæ Latinæ*, and as each township sent, by agreement, lambs, cheeses, and other sorts of provisions, the consequent feasting rendered the assembly so agreeable, and also so convenient for buying and selling, that the meeting was in later times prolonged from one to four days. The forty-seven towns included not only Latins, but Hernici and Volscians. These meetings probably existed, like those at the *Aquæ Ferentinæ*, till the Consulate of P. Decius Mus, about the year U.C. 415*.

Pliny (lib. iii. 9.) gives a list of the confederates: "Fuêre in Latio clara oppida, Satricum, Pometia, Seaptia, Pitulum, Politorium, Tellene, Tifata, Cænina, Ficana, Crustumerium, Ameriola, Medullia, Corniculum, Saturnia, ubi nunc Roma est, Antipolis, quod nunc Janiculum in parte Romæ, Antemnæ, Camerium, Collatia, Amiternum, Norbe, Sulmo; et cum his carnem in Monte Albano soliti accipere populi Albenses, Albani, Æsolani, Acienses, Abolani, Bubetani, Bolani, Cusuetani, Coriolani, Fidenates, Foretii, Hortenses, Latinienses, Longulani, Manates, Macrales, Mutucumenses, Munienses, Numinienses, Olliculani, Octulani,

[* Sir W. Gell appears to have forgotten that the *Feriæ Latinæ* being a meeting for sacred purposes, and not like those at the *Aqua Ferentina* for political ones, there could be no reason why they should be discontinued after the fall of the independence of Latium. We learn in fact from a well-known passage in Cicero (*pro Plancio*, c. 9.) that they continued to be celebrated on the Alban Mount in the days of the great orator, though, as he remarks, many of the cities which were entitled to share in them had declined so much that they could hardly send deputies to receive their portion of the victim.—E.B.]

Pedani, Pollustini, Querquetulani, Sicani, Sisolenses, Tolerienses, Tutienses, Vimitellarii, Velienses, Venetulan, Vicellenses. Ita ex antiquo Latio, LIII. populi interiøre sine vestigiis."

In the first portion of this statement, both alphabetical, and all other order, are disregarded in making out the fifty-three names; for Amiternum* is brought in from a distance of eighty miles, Janiculum is transported from the Etruscan side of the river, and Pitulum from the mountains of the Æqui.

A finely paved road, which has been traced in modern times from the region situated between the lakes of Albano and Nemi, led to the summit of Mons Albanus or Latialis. The lower part has disappeared; but the present road from Rocca di Papa falls into the ancient triumphal way, as it has usually been termed, on the ascent to the convent. It was by this road that generals, to whom the honours of a triumph were denied, ascended to the temple of Jupiter Latialis to enjoy the minor glories of an ovation. Plutarch says, that as Cæsar descended from the mountains of Alba, the people saluted him with the title of King. The pavement is not only perfect, after the lapse of so many centuries, but preserves unimpaired its original elevated curve in the centre, and its curb stones are perfect. At short distances may be perceived upon the stones the letters V. N., signifying Via Numinis. The ancient triumphal road is to be traced a considerable way down the side of the mountain, and probably most of the way, as vestiges of a paved road are to be seen on its side, as far down as that leading from Albano to Rocca di Papa, behind Palazzuolo. The sides of the mountain are finely shaded with groves of chesnuts,

[* But the name as it stands in all the best editions and MSS. of Pliny is *Amitinum*: and although this name is one wholly unknown, the same may be said of many of those in the above catalogue. It may indeed very probably be corrupt, but, in any case, it is impossible that the well-known city of Amiternum can be meant, not only because it is far distant from the confines of Latium and is enumerated by Pliny himself among the Sabine cities, but because it was a large and flourishing place in the days of that historian.—E.B.]

and above grow the ilex and the common oak. Arriving on the platform on the summit, a small portion of what may possibly have been a column of the Temple of Jupiter may be observed, standing close to the wall of the convent, immediately on the right. This stone has been hollowed into a font or basin, for the uses of the convent. At the base is a slight moulding, and instead of flutes, which the friable nature of the peperino would have rendered too perishable, the column has been cut into about twenty faces. The whole is about three feet six inches in diameter. If it be really part of a column, and other pieces could be discovered, by careful examination among the ruins, the style of the architecture would probably be found to be Doric, notwithstanding all that has been imagined of Tuscan architecture. The temple may be conjectured to have been in Antis, on account of its very exposed situation; and its antiquity renders it certain that no other than the stone of the place was employed upon it.

On the eastern end of the broad terrace which runs round the convent, is a great mass of very large blocks, consisting of the remains of the temple and its accessories. On these certain letters may be seen; but these have probably been inscribed by travellers, tempted by the softness of the stone, to exercise their fancies. The views from the summit of the mountain are magnificent, and toward the sea some have pretended to discover Corsica. To the south, however, the long range of Mont' Arriano cuts off the whole of the Pontine Marshes so completely, that nothing could be obtained for the Map in that direction. It is singularly unfortunate also, that the other summit (called by Sig. Nibby, Monte Pila*,) intercepts the view even of the citadel of Palestrina.

Monte Pila and Monte Cave, or Cavo, form the two extremities of a semicircular range of hills, which at one time, when the circle was perfect, completed the

* This summit was at one time thought by some, to be Mons Algidus. Some ruins of uncertain date have been found upon it by Sig. Nibby.

great crater of Mont' Albano. Of this, the whole side nearest to Rome has disappeared, for Rocca di Papa must be near the centre of the circle. The crater is filled up by flat meadows of a semi-circular form, supposed by many to have been the Campus Hannibalis, but now more justly esteemed the position of a Roman encampment against the Carthaginian general, when he marched upon Tusculum. Certain pits in this plain, covered with roofs, have been constructed for the preservation of snow for the use of Rome.

Above Palestrina may be seen the lofty Rocca di Cavi; and where Mont' Arriano descends near the castle of Algidus, the baronial house of Valmontone. Rocca Priore and the range of hills to Tusculum, which formed the original outer boundary of the primitive volcano, are seen as in the Map. The mountain of the convent and the valley of the Via Latina, (anciently the Albana Vallis, Liv. lib. iii.,) are to the original volcano, precisely what the present cone of Vesuvius and the Atrio de' Cavalli are to the ancient crater of Somma. This latter valley was once covered with wood, as some parts of the Alban valley are at present.

In the interior of Italy may be distinctly seen the high mountain called Sarsatelli and Terminillo, near Rieti and Leonessa; and beyond Tusculum, the Lake of Gabii, the hills of Monticelli, and Monte Genaro, (possibly the Ceraunius of the ancients,) uniting with the Lucretilis of Horace. To the left of these, Mount Soracte, Monte Musino, Monte Rocca Romana, and the hollow of the Lake of Bracciano are visible. Rome is seen in its whole extent, as Lucan observes in the journey of Cæsar to Rome:—

“ Quâque iter est Latiis ad summam fascibus Albam,
Excelsâ de rupe procul jam conspicit Urbem.”

Cære, the hills of Tolfa, the mouths of the Tyber, Lavinia, or Pratica, the villas at Antium, and just below the summit, Castel Gandolfo and the Lakes of Nemi and Albano, with a rich foreground of wood, complete this interesting spectacle, which is perhaps unrivalled in Italy, particularly when we also consider

the beauty of the platform itself of the temple of Jupiter Latialis.

There is a finely wooded projection from Monte Cavo, on the S.W., called La Selva, by the peasantry La Serva. On the north side, below the summit, is the chapel of La Madonna del Tufo. The explosion which carried off one half of the crater of the Campus Hannibalis seems to have sent forth two streams of lava, of which one ran in the direction of the tomb of Cæcilia Metella, scarcely more than two miles distant from the walls of the city of Rome, while the other reached the road to Ardea, near Vallerano. The outer range of hills, from Tusculum to Rocca Priore, exhibit on their summits four curious remains of craters, some of which are entirely filled up. One of them is but small, and, like that of Rocca di Papa, has lost one half of its circumference. The curious hexagonal crater of Cornufelle, below Frascati, that near the lower mouth of the Emissary, under Albano, and that called Vallericeia, after they had ceased to be craters became lakes, though they have now ceased to be such, having been subsequently drained. The lakes also of Albano and of Nemi were craters at some distant period.

Between Colonna and Monte Porzio there are two streams of lava; between Monte Porzio and Tusculum are three others; and there is another from near Tusculum, to the valley below Frascati. The higher side of the boundaries of the Lakes of Nemi and of Albano seem to be compact lava; beyond this is a wide tract of peperino, the Alban stone probably of the ancients. The curious blue crystals called Haüyne are sometimes found in the peperino, and in the soil above it; but the whole of the rock of the Castle of Melfi, at the foot of Monte Volture, in the kingdom of Naples, being now known to be full of these once rare productions, the estimation in which those found on the Mount of Albano were once held has diminished. Beyond the peperino the foot of the mountain on almost every side consists of accumulations of scoriæ. Such, at least, is the account given by the naturalists who have written on the subject. They remark also that the peperino of

Albano is of a softer, more earthy, and lighter substance than elsewhere, with frequent congeries of fragments of augite of a dirty green. Dark green mica, iron sand, compact limestone, basalt, and lava resembling pumice, are observed by geologists in small quantities in different parts of the mountain.

In ascending the mountains of this country, it is of the utmost importance to select a clear day; for perhaps no other country in these latitudes presents an atmosphere so perpetually disturbed by tempests, either general or partial. The Campagna di Roma, besides an almost constant haziness, (producing beautiful and varied effects for the painter,) is rarely without one or more murky squalls sweeping across the plain, and deluging, by a well defined torrent of uniform breadth, a long line of country.

Tivoli is proverbially the centre of these fogs and vapours; but the whole plain is subject to most remarkable and frequent changes of aspect and temperature, deriving from them some of its most striking beauties and picturesque effects.

ALBANO, *Town of.*

Albano, a large town with 4185 inhabitants, at the distance of more than fourteen miles from Rome, by the post road from the gate of San Giovanni, and about the same from the original Porta Capena. It is consequently about one mile less from the gate of San Sebastiano. A high tomb on the left of the Appian, before entering the gate of Albano, is supposed to have been the sepulchre of Pompey the Great, whose ashes were brought hither from Egypt. This town seems to have taken its name from the mountain—(*quasi ad Montem Albanum*;) for Dio says, “That Domitian exhibited annual games at Albano, a place under the Alban mountain, (*ὑπο ὄρος τοῦ Ἀλβανον*), which he had chosen as a sort of citadel.” Albano is therefore so called as being upon the Alban hill; but it has no claim to be considered as on the site, or as in any way connected with Alba Longa, though its modern symbol or arms perpetuate the memory of the white sow and

her thirty pigs; which, however, as has been already remarked, belong not to Alba Longa, but to Lavinium. Before the gate, on the right, is the Villa Altieri, and on the left the road to Castel Gandolfo. The Villa Doria, on the right after entering, has a beautiful knoll, with a clump of dark ilex, and also a large park. This town is one of the favourite residences of the Romans in summer, in consequence of its fine air and extensive prospect, being not less than nine hundred feet above the sea. The late king of Spain had a palace here. The convent of the Cappuccini above the town, with its beautiful grove, has also a magnificent view.

In Albano are the remains of several Roman buildings, generally of brick. Among others is an amphitheatre; and there are also some which are supposed to indicate the station occupied by the Prætorian guards*, during the residence of the Emperor Domitian, whose palace, the Arx Albana, was probably on the site of the Capuchin convent. The Alban villa of Pompey, "*Albanum prædium Pompeii*," is thought to have been in the position of the Villa Barberini, nearer Castel Gandolfo. Other emperors also, beside Domitian, resided at Albano, and it is probable that they and their courtiers filled the whole neighbourhood with villas; just as at Tibur, Hadrian's residence produced innumerable country residences in the vicinity of that place.

[* The remains here so slightly mentioned are well worthy of notice. Great part of three sides of the square inclosure can be traced; and the form of the space thus inclosed, together with the remains of two gates exactly in the positions required by the ordinary arrangements of a Roman camp, leave no doubt of its having served for the purpose indicated. But these walls are not built of brick like those of the Prætorian camp at Rome, but of large quadrangular blocks of peperino, presenting considerable irregularities in the masonry, but remarkable for their small thickness, which is only that of the single blocks. The employment of peperino (the *lapis Albanus*, which was of course close at hand) in the construction of these walls is worthy of note as an instance of that which has been often overlooked by antiquarians, though it might seem too obvious to require mention, that the Romans, even in the days of their greatest splendour, would naturally employ for all coarser purposes the materials immediately at hand, and vary their mode of construction in some degree according to the nature of those materials.—E.B.]

There is a ruin upon the flat land, between the Lakes of Albano and Nemi, which is of better construction than any of those near Albano. It is not very far from Palazzuolo. On the same flat land, an insulated mount covered with trees, called Monte Gentili, has been supposed to have been imperial property, but without excavation nothing can be ascertained. It is, however, acknowledged that the patrician families of Rome had villas at Albano. Were not this an undisputed fact, quotations might be given from the writings of Cicero which would place it beyond all doubt.

The Via Appia ran formerly, as at present, through the town, and the splendid monument of Aruns*, (the son of Porsenna, slain at the siege of Aricia,) exhibiting a strong resemblance to the description of his father's stupendous tomb at Clusium, stood close to the road, where it descended into the valley of Aricia. This tomb, contrary to the evidence of all history, was for a long time reputed that of the Horatii and Curiatii. In the gardens of the houses near that sepulchre, the remains of other tombs of later times are visible.

Albano has been at different periods subject to earthquakes; these, however, have hitherto been productive of no serious mischief. Shocks were felt here in the year 1829, and in many of the villages around. After continuing for a considerable period, during which they were at times repeated as often as thrice in one day, they ceased in the autumn. The strange stories then current among the people, of flames breaking forth from a chasm, and of trees withering from volcanic effluvia, give an air of probability to the showers of stones and other prodigies, said to have occurred in ancient times on the Alban Hill. These phenomena may be referred to the volcanic nature of the mountain, which, at the time that they are said to have happened, was so much nearer the epoch of its vigour and activity.

Among the most remarkable objects of curiosity at Albano, a collection of vases, said to have been found

* See p. 85.

below a stratum of volcanic stone, and consequently to have been the urns of a people who existed previous to the extinction of the volcano, has excited much attention. But the correctness of the assertion may be questioned, and consequently of the inference. The stratum below the edge of which they were discovered is apparently not volcanic, but a production of gradual formation, in which nails and other familiar objects are in consequence not unfrequently observed. This they were indeed below, but so near its extreme edge, that it is probable they were intentionally placed there, and that the natives had selected the place they occupied, because the projection served for a roof. With respect to the high antiquity assigned to them, the vases are indeed sufficiently rude both in material and workmanship, to have belonged to a nation which existed before the era of history; but the same black earth and equal barbarism may be discovered in the vases of almost every part of Etruria.

These and other reasons have now completely destroyed the supposition of their very remote antiquity, which at one time so generally prevailed; but not till the originals and many counterfeits had been sold to the curious and the credulous.

In the time of the Emperor Justinian, Procopius speaks of Albano as one hundred and forty stadia, or fifteen miles, from Rome. He calls it a *πολισμα*, or small town. Silvester, the Roman bishop, in the time of the Emperor Constantine, erected here a basilica, dedicated to St. John. Another was built to St. Peter.

The concourse of Roman nobility in the summer, and the frequent visits of strangers for the sake of the beautiful scenery of the mountains, contribute to preserve Albano from the decay which other towns of the Roman state frequently exhibit; and not only villas, but three or more inns of the better order, exist in the place.

ALBANA VALLIS.

The valley of the Via Latina, running between Tusculum and the Alban Mount. This was probably so

called, more on account of the mountain than of the city; for it was in fact nearer to Tusculum, (from which a road descended to the valley and the Latin Way,) than to Albano. It was said to be remarkable for its fertility. Probably Grotta Ferrata may sometimes have been included in the valley.

ALBULÆ AQUÆ. *Αλβουλα.*

A sulphureous stream not far from the Aniene. (Strabo.) Vitruvius mentions it as being on the Via Tiburtina, and Pausanias also speaks of this water; Strabo calls it *ὑδατα ψυχρα*, a cold spring; and says, it was used either for bathing or for drinking, and was good for many complaints. There are now three lakes; from one of which, (marked in the Map, and called Solfatara, or Lago di Zolfo,) is a strong current, generally accompanied by a long line of vapour; it runs in an artificial bed, in breadth nine, and in depth four feet, under the modern road to Tivoli, about a mile and a half from the Ponte Lucano. At the lake near the Valerian road are the ruins of the Thermæ of Agrippa, and this with caution may be approached in a carriage, after passing the bridge. Some place a Temple of Faunus here, and one of Hygeia. Sir Humphry Davy made some curious experiments on the process by which this water continually adds to the rocks around by petrification or incrustation. He says, that the water taken from the most tranquil part of the lake, even after being agitated and exposed to the air, contained in solution more than its own volume of carbonic acid gas, with a very small quantity of sulphuretted hydrogen. The temperature is eighty degrees of Fahrenheit. It is particularly fitted to afford nourishment to vegetable life. Its banks of travertino are everywhere covered with reeds, lichen, confervæ, and various kinds of aquatic vegetables; and at the same time that the process of vegetable life is going on, crystallizations of the calcareous matter are everywhere formed, in consequence of the escape of the carbonic acid of the water.

The ancient Valerian, or Tiburtine Way, ran to the Thermæ; and thence, not directly toward Tibur, but to

certain ruins now called Colomnicella, where it met another road at right angles, and turned directly right to Tivoli, or Tibur. It is hence conjectured that the line pursued by the modern road was not in remote times passable; and that there was then another lake, which has since been covered by a coat of travertino. Certain tombs, called those of Plautus Lucanus, and of Claudius Liberalis, which still exist, and are close to the bridge, seem, however, to show that in imperial times a way did pass by the present carriage road; and it may be suspected, that as Cœnina and Medullia were destroyed, the other might have led from the Thermæ to the innumerable villas which the patricians possessed in the neighbourhood of the present Vitriano and Marcelina. In the line between the bridge and the Solfatara, the rocky crust was broken in on the left near the stream, in the year 1825, and a portion of the water was lost; and another stream, called Acqua Acetosa, falls into a hole on the right: these instances show that the crust is but thin in some places. It probably covers an unfathomable abyss; for a stone thrown into the lake occasions in its descent so violent a discharge of carbonic gas, and for so long a time, as to give the idea of an immense depth of water. The taste is acid, and the sulphureous smell so strong, that when the wind assists, it has sometimes been perceived in the higher parts of Rome.

The lake called Lago di Tartaro, two miles nearer Rome, which once was deep, has now so nearly filled itself with its own depositions, that in June, 1825, it was perfectly dry, having formed a crust, which probably cut it off from the subterraneous reservoir below. It is not unlikely that the same will happen, in the course of time, to the Solfatara; for on the brink of this lake, it is manifest that even now, the spectator stands on a shelf like ice, over an abyss of unknown depth. In this way many lakes have either been filled up, or have rapidly diminished. The lake of the floating island at Cutiliæ is also bounded by a rocky margin, which, like that of the Solfatara, overhangs an unfathomable abyss, and is alarmingly insecure.

The travertino, or recent calcareous stone, of which great quantities were used in the buildings of ancient Rome, (and which is still employed,) was taken from quarries not far from the Ponte Lucano. At a place called Barco, on the right of the road, (and marked in the Map,) where there is a sort of tumulus, (Monterozza,) formed from the excavation, was one of these quarries. There is a modern quarry on the left. The hollows in the travertino are said to be occasioned by the decay of vegetable matter. Its formation is still going on about the Grotta di Nettuno, under the cascade of Tivoli.

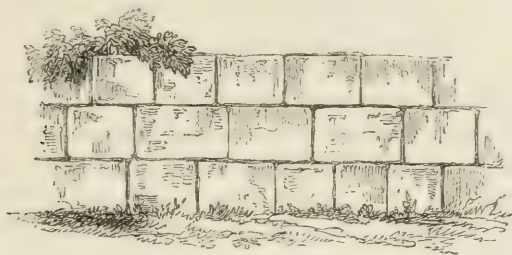
ALGIDUM; ALGIDUS. Ἀλγιδος.

Diodorus, in that portion of his history relating to Virginius, calls it Ἀγαδιω; this has been thought by some an oversight for Ἀλγιδω; but Ἀγαδια was the word used by the Greeks to denote situations of this kind.

Procopius (de Bell. Goth.) mentions the place in later times. The name of the wood in its vicinity (Selva del Aglio) is possibly corrupted from Algidum. Strabo calls the place a little town, “Ἀλγιδον πολυχιον.” It was probably called Algidus, (*the cold*,) from the Greek ἄλγος, on account of its exposed situation. There was a Temple of Fortune in the place, as Livy says: “Supplicatio Fortunæ in Algido imperata.” (Lib. xxi.) This was probably the circular temple the remains of which were examined and drawn by Lord Beverley. It seems to have stood upon a high podium or stylobate, round the top of which ran a projecting and very peculiar cornice. On this, pillars were erected, the high pedestals of which projected from the circular basement. The neighbouring Temple of Fortune at Præneste was also circular.

In the wall of the Temple at Algidum is an arch, which, with many other indications, would generally be considered as proofs of a late period. At the same time Algidus does not appear to have been of consequence in the lower ages, having been dismantled by the Romans. An outer wall of the fortress seems to have been constructed with the old blocks of tufo set in

mortar; the inner rampart is of rectangular stones without cement; of the style of which, as it is not often seen, a specimen is given.



WALL OF ALGIDUM.

There is, as usual, a large reservoir of water in its vicinity, and the angle of the inclined wall near it stands upon a basement of three steps.

The Temple of Diana, said to have been at Algidus, should probably be referred to the neighbouring mountain of Artemisium. Here also may have been that of Minerva.

The Algidenses were the constant allies of the Æqui, in their attacks on the Romans.

ALLAS.

A place in the territory of the Septem Pagi of the Veientes, where Ancus Martius defeated the Etruscan army. From its Greek name, it was probably situated near the sea, and was perhaps the place whence the city of Veii was supplied with salt. (Dionys. Hal. lib. iii.) It may have been near the mouth of the Tyber, and is probably only the Greek for Salinæ, the name given to the salt marshes near Ostia.

ALLIA.

A river which rises in the hills of Crustumerium, and falls into the Tyber. It was on the banks of this stream, at the distance of eleven miles from Rome, that the Romans were so signally defeated by the Gauls under Brennus. Virgil speaks of it as a river of evil

augury: "Quosque secans infaustum interluit Allia nomen." (*Æn.* vii. 717.)

Scarcely any spot, distinguished as the scene of a great event in Roman history, has been more difficult to ascertain, or has been referred to a greater variety of sites, than the "unfortunate Allia."

Some who have written on the subject, rejecting the stream which unites with the Tyber near Mile VII. on the Via Salaria, at a place called Malpasso, as being too near the city; and finding only mere ditches, before arriving at the Rio del Mosso, or Fosso di Pradaroni, they have disregarded the given distance, and have imagined this Rio to have been the Allia.

It is surprising, however, that the brook Scolo del Casale, near Fonte di Papa, though a mere ditch where it crosses the road, should not have been selected; for it runs in a valley which is very defensible, is about the required distance from Rome, and though it rises near Nomentum, passes through the Crustumnerian territory in its course. Another branch of this brook, called Rio Trabocco, rises near Monte Rotondo. The Rio Mosso, on the contrary, rises in mountains which are decidedly of the Corniculani, and, uniting with other torrents from still more distant sources in the higher range, falls into the Tyber near the Osteria del Grillo, (under the names of Rio Pantanella and Fosso del Pratone,) at far too great a distance from Rome. It runs also through a defenceless and a low country, so flat indeed, that the waters would stagnate, were they not assisted by deep and narrow artificial cuts, by which they pass under the present road.

The Gauls under Brennus, having crossed over to the left of the Tyber, in their march from Clusium to Rome, the road, marked in the Map *Via Salaria Antiqua*, must have been one of those by which they approached the city. It may be traced at present nearly to Nomentum, below which it probably passed; and, indeed, it may fairly be supposed to have been originally constructed, as the chief communication between Nomentum and the Fidenates, previous to the domination of Rome. The *Via Nomentana*, once called

Via Ficulea, was another route, by which the Gauls might have come. It is highly probable, that in early times the Via Ficulea ran up the valley of Cesarini; for, in some excavations made there, an inscription was found, which mentioned the paving of a road in that direction, which road certainly led to Ficulæ; for another stone spoke of that city as possessing the territory. There is at present no difficulty in reaching Torre Lupara (the site of Ficulea) by this valley.

Now, a river with very steep banks, called Fosso di Conca, (from the Fonte Conca,) with another branch called Fosso del Catenaccioni, rises near Torre Lupara; and runs into the Tyber, in a remarkably deep bed, at Malpasso, near Mile VII. on the modern Via Salaria. This river, as we have already remarked, has been rejected in its claim to be considered the Allia, as being at its junction with the Tyber, too near Rome; but the Map shows that the deep ravines on this stream, near Ficulea, eleven miles from the Porta Collina, are so situated as to form an isthmus, (now called Selzotta and Monte del Cerqueto,) by the near approach of another stream, which has its source in the same district. This isthmus the ancient road crossed.

The whole distance from the ravines near Ficulea (or Torre Lupara) to the Tyber, is, in a direct line, three miles and a third; and this would scarcely be too much for the front of so numerous an army of invaders. It may be likewise observed, that no station could be better chosen by the Romans, than one which left only the isthmus to be contended for on equal terms; the little river turning northwards, and presenting on the Roman side, or left bank, a remarkably high and precipitous barrier.

On the right bank of the second stream, and near its source, not far from a spot now called Scholla, is an insulated conical Tumulus, (marked in the Map,) which, in the year 1829, was covered with trees. It is so insulated, that it cannot be natural. If this was the scene of the battle with Brennus, it was in all likelihood raised by one of the contending armies over their slain, probably by the Gauls.

In the vicinity of Forno Novo, but nearer Rome, and not on the road, (being to the left,) another great Tumulus may be observed in the Map, which, unless it has been raised by the excavators of the various dykes in the vicinity, probably marks the position of the right wing of the Gauls on the day of the battle. There seems no reason to suppose that it is at all connected with them; but it would be well worth while to examine this, and, indeed, to examine carefully all apparent Tumuli. Two passages of Livy seem to point particularly to the custom of heaping up mounds or Tumuli among the Gauls,—“*Ut mos eis est coacervare,*” and afterwards,—“*Pigritiâ singulos sepeliendi, promiscuè acervatos cumulos hominum urebant.*” Lib. v.

It may be doubted to which of the two streams the name of Allia should be given; but if the number of eleven miles from Rome may be trusted as the distance of the field on which the battle was fought, the Tumulus on that called Marcigliana Vecchia, or Marciliana Vetus, and its high bank upon the Roman side, seem to mark out the Allia, with much precision.

By the Via Nomentana, the Tumulus is at the exact distance from Rome. By the central, it would be a little beyond the eleventh mile, though within the twelfth. Plutarch gives ten miles and a quarter as the distance of the field of Allia from Rome. By the present Via Salaria, the Tumulus, near Forno Nuovo, is exactly at the required spot. The passage, in which Livy speaks of the scene of the battle, is this: “*Ad undecimum lapidem Gallis occursum est; quâ flumen Allia, Crustumini montibus præalto defluens alveo, haud multum infra viam, Tiberino amni miscetur.*” This, supposing Livy to be accurately correct, would prove that the river of Malpasso was not the Allia, for that falls into the Tyber within twenty yards of the road. To this stream, therefore, “*haud multum*” is inapplicable, but it is perfectly just with regard to the rivulet of Marcigliana.

According to Diodorus, the battle with the Gauls took place in Etruria, on the other side of the Tyber, ten miles from Rome; (but this author cannot be

trusted;) Vibius Sequester says, that the Allia is a river on the Via Salaria, fourteen miles from Rome; meaning, probably, that which is supplied by the streams from La Mentana and Monte Rotondo, beyond the twelfth mile,—for there is none near the fourteenth; indeed it is evident, from the context, that the distance is an error. Eutropius gives eleven as the distance.

After the battle, a part of the army of the victorious Gauls arrived at the Porta Collina on the same evening: while a great body of the Romans, flying by the valleys of the two streams of Marcigliana and Malpasso, endeavoured to swim across the Tyber, in order to escape from the barbarians; and many were drowned in the attempt to reach Veii and the valley of the Cremera, which lay exactly opposite.

It may be observed, on reading the account of the battle of Allia by Livy, (lib. v. 27, 28,) that the Roman tribunes, who had not taken the customary precautions, drew up their army in the shape of a crescent, that it might not be outflanked; though it was so, notwithstanding, on account of the superior numbers of the Gauls. The Roman centre was left too weak; but a corps of reserve was posted on an eminence answering to the Monte dei Soldati in the Map. This was so far advanced in front, that Brennus imagined it was intended to fall on his rear in the heat of the action. To prevent this, he fell with his left wing on the reserve, which gave more time for the greater part of the Roman army to escape to the banks of the Tyber, “where,” says Livy, “the Roman left wing threw down their arms, and plunged in the river, to escape to Veii. The right wing of the Romans fled to Rome; but the Gauls halted, to secure the spoil, to collect the arms of the slain, and (ut mos eis est coacervare,) to heap mounds, or tumuli, according to their custom. After which, in the evening, they presented themselves before Rome.”

This article must not be concluded without an observation upon the passage: “Ab dextro cornu, quod procul a flumine, et magis sub monte steterat,” &c.—Now, at Mile XI, on the lower Via Salaria, the road is not a mile from the Tyber, on the one side, and is close

to the hills on the other: as, therefore, there was not space sufficient for the front of the host of the Gauls, the battle could not have been fought there. Moreover, there is no river, "from the mountains," near the spot.

ALMO.

A small and not very clear stream, crossed by the Via Appia, near the Porta di San Sebastiano. Ovid calls it, "*Cursu ille brevissimus Almo*," and mentions that at the point where the Almo joined the Tyber, the priests of Cybele washed their robes*. Near this stream were the tombs of the Lucretian, the Acquilian, the Aurelian, the Avillian, the Avenian, the Attian, the Petronian, and the Celian families, and also of the Liberti of Livia Augusta, as is known by inscriptions which have been found on the spot.

The course of the Almo is indeed short, if it be reckoned only from its apparent source in the vaulted grotto, which contains the marble figure of the god Almo, formerly mistaken for the goddess Ægeria. But this, in reality, is not its source: the water being conveyed hither from the Aqua Ferentina, by an artificial subterraneous channel, which rises in the Alban Mount, above Marino. The Ferentina does not fall under the Ponte del Cipollaro, as many suppose, but crosses, under the name of Maranna del Barco, to the east side of the old Marino road, a mile below that town, at a place called Campo Fattore; it then runs to Pantanelle, where the modern road crosses it, and leaves it to the east; and, assuming the name of Marrana dei Orti, it takes a sweep, which brings it almost in contact with the artificial cut from Centrone, on the road to Grotta Ferrata. About two miles and a-half before it reaches the little Osteria of Tavolato, on the post-road to Albano, it divides into two branches at a place

[* It was not *their robes* that the priests washed in the stream, but the image of the goddess herself, together with all her sacred implements—a much more singular custom, which is alluded to by Lucan (i. v. 600), and by Martial (lib. iii., ep. 47), as well as by Ovid.—E.B.]

called Marranelle, and the old road to Marino runs between them. These branches reunite between the Tor Fiscale and Tavolato, where the torrent from Roma Vecchia on the Via Appia joins it; and the whole then descends to the valley of the Almo, under the name of Fosso Scaricatore.

The stream of the Aqua Ferentina is artificially carried off to Centrone, near Morena, so that except in rainy seasons the bed is often dry, though always remarkably deep. The channel of the branch near Roma Vecchia, is in many places a succession of chasms.

Near the grotto of the god Almo, is a ruin which was formerly called the temple of the Camœnæ*. The church of St. Urbano is built upon it.

ALSIIETINUS LACUS; ALSIA AQUA; (*Lib. Notitiar.*)
Now LAGO DI MARTIGNANO.

The Lacus Alsietinus is said to have been on the Via Claudia, fourteen miles from Rome; perhaps in strictness it was not that the lake was on the road, but that the aqueduct from the lake crossed it. Among the aqueducts which supplied Rome Frontinus mentions the Alsietine.

The Lago di Martignano may be seen on the east from a remarkable summit, having the appearance of a camp or city, which forms the highest points of the lip of the crater of Buccano to the west. The usual road commences at a spot about a mile from Anguillara, and is only practicable on horseback. After going for a short time nearly parallel to the eastern shore of the Lake of Bracciano, the path turns down a little valley to the right, leaving La Pollina and Val' d'Inferno to the left: here certain shafts may be observed, communicating with a subterraneous passage or tunnel, lately formed to convey the water of the Lake of Martignano

[* It is now commonly known as the temple of Bacchus, an appellation derived from a marble altar dedicated to that deity which stands in the vestibule of the church. But as there is no proof that this altar was actually found here, this attribution is probably little better founded than its predecessor. See BURGESS'S *Antiquities of Rome*, vol. i., p. 126: NIBBY, *Roma Antica*, tom. ii., p. 742.—E. B.]

to the aqueduct of the *Acqua Paola*; the supply having become less copious than usual on account of a sudden depression of the surface of the Lake of Bracciano.

The tunnel does not seem to have quite corresponded to the intentions of the projector; for it was necessary to keep it on so high a level, that in the summer the surface of the lake is scarcely sufficiently elevated to supply with constancy even a scanty stream. The Lake of Martignano is a crater three hundred and ten palms deep, and about four miles in circumference. That of Straccia Cappa, or Cappi, which is near it, is about two miles and a-half in circuit, and only forty-nine palms deep; it is, however, upon a higher level, so that it has since been proposed to make another canal, by which the waters of the lower lake may be raised. But it must be remembered, that besides the waste which would be produced by evaporation, and that the wide expanse of Martignano would be but little elevated by the whole of the waters of the Straccia Cappa, a lake only forty feet deep in the centre would become tepid in the summer, and acquire the flavour of the reeds and fish with which it abounds, and that this flavour would increase as the waters were diminished. The only method of using this supply would be to drain it into the tunnel, instead of into the lake.

An ancient paved road passed near Straccia Cappa. Not far from the lake is a tower which may be seen from the road, near the Osteria of the Sette Vene, on the Via Cassia, whence it may be about three miles distant. It is reputed about five miles from Trivignano.

At Martignano there is only one house; between the two lakes are vestiges of antiquity, and the traces of what is, perhaps, an ancient canal or tunnel.

ALSIUM. Ἀλσιον. PALO.

Strabo (lib. v.) says, that from Gravisæ to Pyrgi, the distance is about one hundred and eighty stadia, and that fifty is the distance from Pyrgi to the port of Cære, which by such a measurement would be found at Torre Flavia, four miles below Cervetere. Alsium

lies on the road from Pyrgi to Ostia, distant two hundred and sixty stadia. The Theodosian Table gives ten miles between Pyrgi and Alsium, which is correct; and thence nine miles to Ostia, which is at the very least twice as far distant. The distance, say the commentators, was probably two hundred and eight stadia, and the error that of the scribe. The Antonine Tables make a distance of sixteen miles between Pyrgos and Alsium, by the Mutatio Ad Turres. But this would exceed even the distance by the more circuitous modern road by Monterone, which is scarcely thirteen.

The Itinerary of Antoninus gives another road to Alsium, by Porto, thus :

A Româ.

	Mill. Pass.
Per Portum, Centumcellis .	LXIX.
In Portum	XIX.
Fregenâs	IX.
Alsio	IX.
Ad Turres	IV.
Pyrgos	XII.
Castro Novo	VIII.
Centumcellis	VIII.

Rutilius has some lines which refer to this country.

“*Alsia prælegitur tellus; Pyrgique recedunt,
Nunc villæ grandes, oppida parva prius.
Jam Cæretanos demonstrat navita fineis,
Ævo deposuit nomen Agylla vetus.*”

The distance from Pyrgi or Pyrgos, to Ostia, as given by Strabo, seems correct, being about thirty-two miles. The town of Alsium stood on the spot now occupied by Palo: a shore somewhat elevated above the very low ground in the vicinity recommending it as a site. To this circumstance we may ascribe the erection of a fort at this place, and the three or four ruinous villas of the Roman nobility. Pompey had a villa here. There is no shelter even for boats, and nothing can be more unhealthy and desolate than the surrounding country. The Via Aurelia passed, according to the Peutingerian Table, through Alsium.

	Mill. Pass.
Lori	XII.
Bebiana	(supposed) VI.
Alsium	VI.
Pyrgos	X.

AMERIOLA.

A small town situated in the territory of the Sabines, but sometimes spoken of as in that of Prisci Latini. It was probably upon the hill now called Monte St. Angelo, but not on its summit; this having been occupied by another city, perhaps Corniculum.

The ruins of Ameriola are situated on the northern hill, and scarcely a mile distant from the supposed Corniculum; through the ruggedness of the spot sufficiently separated the two places. The name is perhaps a diminutive; and the ruins marked on the Map are those of an inconsiderable town. They consist of the usual remnants of polygonal, or rather irregular walls, running round a defensible eminence. Livy mentions the towns of this vicinity in the following order:—Corniculum, Ficulnea vetus, Cameria, Crustumerium, Ameriola, Medullia, Nomentum. (Lib. i. 38.) Pliny begins with Cænina and Ficana*; (the last of these being near the mouth of the Tyber, this want of geographical order throws an impediment in the way of our recognition of the places in question;) and then, in continuation, gives—Crustumerium, Ameriola, Medullia, and Corniculum, consecutively; we may therefore conclude that these four places were usually mentioned together. We have in these lists eight cities, of which the site of two, Ficulnea and Nomentum, are known; and as the ruins of six other towns (four of which are now given for the first time in our Map,) are to be found in the neighbourhood, we may suppose them to be the remains of the other six given in the above quoted lists. The mountain St. Angelo is one of the Corniculan range, for Dionysius mentions the Ficulnei as living near the

[* This name is probably a mistake, either of Pliny himself or his copyists, for Ficulnea. The two places are often confounded. (See Ficulnea.)—E. B.]

mountains called Corniculani, (lib. i.,) (and the hills are too remarkable to be mistaken;) the village upon its summit represents the town of Corniculum. For a more ample elucidation of the topography of the district, the reader must be referred to the articles *Angelo* and *Corniculum*.

Ameriola was a place of little consequence, and is only mentioned in the early history of the country.

ANAGNIA, now ANAGNI.

A city of the Hernici, and apparently the chief city of the confederation. Ferentinum, Alatrium, and Verulæ were in its vicinity. Virgil gives to Anagnia the epithet of "dives." (*Æn.* vii. 684.)

The Itineraries mention three roads from Rome to Anagnia—the Prænestina, the Labicana, and the Latin.

Antoninus, by the Prænestina, gives these distances:—

	Mill. Pass.
Gabios	XII.
Prænestina	XI.
Sub Anagnia	XXIV.
Ferentino	VIII.
Frusinone	VII*.

By the Labicana or Lavicana:—

	Mill. Pass.
Ad Quintanas	XV.
Ad Pictas	X.
Compitum	XV.
Ferentino	VIII.
Frusinone	VI.

* Ferentino VIII. and Frusinone VII. are errors. The two strokes of the V should have been crossed; the distances would then have been correct.

	Mill. Pass.
Ferentino	XIII.
Frusinone	XII.

The Peutingerian Table of the Via Labicana gives one or two additional places on the road to Anagnia:—

	Mill. Pass.
Ad Quintanas	XV.
Ad Statuas	III.
Ad Pictas	VII.
Ad Bivium	V.
Compito Anagnino , . .	X.

There are at Anagni some walls remaining*; and phalli, so common at Arpinum, Alatri, Cures, and other places, are to be found there; but Anagni was not examined in detail for the Map.

ANGELO—ST. ANGELO *in Cappoccio*.

A ruinous village of 362 inhabitants, on the summit of the highest of the Montes Corniculani, and occupying the northern hill, as Monticelli does the southern. The access to it is difficult on all sides, the mountain paths being only tracks worn by use, across slippery calcareous rocks. The Parrocho possesses the only house in the village in tolerable repair, many of the others going fast to decay, for in the present state of society such a situation can have little to recommend it. It has, however, a fine air during the summer months, when, from its great elevation, the wind blows upon it with the strength of a tempest.

The views from St. Angelo are magnificent on every side, extending over the whole Campagna of Rome, and including also Præneste, Mont' Albano, Soracte, and the country of the Sabines. The height of the mountain is considerable, though the vicinity of the lofty Monte Genaro, rising to a height of more than four thousand feet, diminishes its apparent elevation.

When places are mentioned only in the history of very early times, there is great difficulty in determining to which of them existing ruins belong. Contiguous places were attacked and taken by the Romans, not in consecutive order, but as circumstances favoured; and,

[* None of these, however, are of the Cyclopean or polygonal character—a remarkable circumstance, considering the number and magnitude of those remains visible at the neighbouring cities of Alatri, Arpino, and Ferentino.—E. B.]

unfortunately, the poets who have helped to preserve any traditions were so bound by the rules of metre, that they perpetually sacrificed vicinity and distance to sound and quantity. Thus Virgil connects together Atina and Tibur, and Ardea and Crustumerium. (*Æn.* vii. 630.)

After comparing the different accounts of Livy and Dionysius, and in imagination placing the unknown cities, each in turn, at the spots now for the first time recognised as retaining the ruins of cities, we are led to the conclusion that Corniculum was situated on the summit of Monte St. Angelo. Some of the reasons which led to this opinion are the following:—

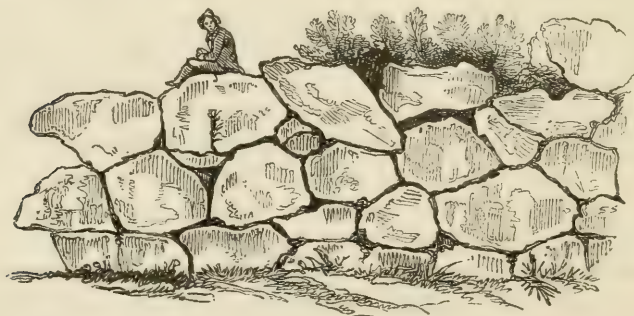
Dionysius states (lib. i.) that Ficulnea, which is on the Via Nomentana, was near the mountains Corniculani. Ficulea, or Ficulnea, could have existed at no other place than at Torre Lupara, near Monte Gentile, and this city upon the mountain of St. Angelo being upon the highest of the Montes Corniculani, and near to Ficulnea, and being in all probability that which gave the hill its name, must be supposed Corniculum. After an examination of the central hill of the Corniculani, (called in the old maps Colle Cesi, and now known by the very common name of Castelluccio,) nothing like the vestiges of an ancient town could be found. On the most southern, now called Monticelli, is nothing but the remains of a small brick *Ædicola*, with Corinthian pilasters, very different from what we could expect the ruins of the early town of Corniculum to be. These facts, therefore, bring us again to the same conclusion, that the ruins on St. Angelo must be those of Corniculum; most certainly, the rudely constructed walls upon this hill may be safely assigned to a very remote period. Tarquinius Priscus, as we are informed by Livy (lib. i. 38), took, one by one, and without coming to a general battle, from the Prisci Latini, or from those who had joined them—Corniculum, Ficulnea vetus, Cameria, Crustumerium, Ameriola, Medullia, and Nomentum. This is the only account of these cities from which an idea may be formed of their relative positions, other accounts being generally rendered unserviceable by the places in con-

nexion with which they are mentioned, having localities altogether different; as when Pliny, for instance, (*vide Ameriola*,) gives Ficana in connexion with Corniculum.

Cænina, which was also upon this hill, had already been taken by Romulus. (Liv. lib. i. 10.)

The city of Corniculum* was burnt by Tarquin, because the inhabitants had constantly refused the terms which had been offered, trusting to the arrival of allies, and to the strength of their walls. As there is no account of the subsequent rebuilding of Corniculum, it is not surprising that the remains of its walls should present a specimen of rude and genuine antiquity. They evidently inclosed a citadel on the summit of the hill, now occupied by the village of St. Angelo, the citadel standing on the apex of a triangle; and running down each side of the south-western declivity, the two walls receded from each other, till they were united by the rampart running along the third side, or base of the triangle.

For the gratification of the classical reader, a sketch is subjoined of a part of the walls. The Cyclopean characteristic, of small stones filling up the interstices between the larger ones, evidences high antiquity.



* At the taking of Corniculum, Ocrisia, the wife of the slain king, or chief of that city, Tullius, was carried to Rome, where, being delivered of a boy, the child was educated in the house of Tarquin; and afterwards, under the name of Servius Tullius, became King of Rome. A learned and ingenious person has suggested that these two names are in reality but one, the Latin Servius being equivalent to the Greek Δουλιος; and that Δ being changed into T, according to the genius of the Italians, (as in *Tute* for *Tydeus*,) the Greek Δουλιος becomes in Latin Tullius.

ANGUILLARA; ANGULARIA.

A small town with 658 inhabitants, situated, as the ancient name imports, at an angle, formed by the coast of the Lacus Sabatinus, or Lake of Bracciano. The houses are placed on the declivity of a high and insulated rock, sloping to the south, so that carriages can ascend; but precipitous on the other three sides, and rising high above the lake. The church is on the highest point of the rock, and from it is a fine view. The appearance of the place is much improved by the villa of the Duchess of Mondragone and Evoli. A grove of cypresses planted on the grounds, produces a fine effect.

Below Anguillara, the lake forms a little bay, from the end of which, the river Arrone once carried off the superfluous waters. At present the river is much reduced by the canal or aqueduct, which supplies the splendid fountain of the Acqua Pola,—anciently conducted by Trajan from sources above this lake. The lake, from some unknown cause, has lately sunk to such a degree, that neither the river nor the aqueduct have received their usual supply. (*Vide* Lago di Martignano or Alsietinus Lacus.) The aqueduct is regulated by a sluice, at a building called, as is usual in such cases, the Bottino. At San Stephano, two miles S.W. from Anguillara, Professor Nibby found an ancient villa.

The road to Anguillara is a carriage road; but it is not at all times a good one, beyond the Osteria Nuovo, near Galera.

ANIO, or ANIENE RIVER; TEVERONE. *Ανιητα*;
Ανιην; *Ανιων*.

The River Anio rises, as Pliny observes, in a mountain near Trevi; (“Anio in Monte Trebanorum ortus;”) and, according to Frontinus, about three miles from that town.

Trevi, called by the latter writer, Treba Augusta, and by Ptolemy, *Τρηβα*, has 1,590 inhabitants. It is marked in the Map, though not from observation.

Strabo tells us that the source of this river is in the vicinity of Alba on the Marsi, near the Fucine

Lake, and perhaps such is the case; for according to a M.S. written by Mr. Craven, it appears that at a place not far from Luco, a portion of the waters of the lake certainly falls into a subterraneous channel, with a hissing and sucking noise, as if drawn forcibly through a stratum of pebbles. This spot is now called Le Petogne; near it, is another hiatus covered by rocks, where the same sound is yet more audible from the greater body of water. This, therefore, may be the remote source of the Anio.

From Trevi the river descends to a village called Jenne, situated on the side of a rocky mountain, and visible from the convent above Subiaco; and thence to a narrow valley overhung with rocks and trees. The beautiful mountain of Carpineto, so called from the hornbeams (Carpini) which it produces, lies on the left bank of the river as it runs through this valley; and upon the other, on an elevated site, is the splendid monastery of the sacred cave, where San Benedetto retired from the world*. The monastery is built against the rock upon nine lofty arches; and consists of two stories, not less than thirty windows in length. The cave of St. Benedict is in the subterraneous part of the building; in it there is a statue of the saint in white marble. According to Martelli, an author who writes on the *Æquicoli*, the cave was originally an oracle of Faunus.

A road on the steep side of the mountains, carried nearly on a level, leads from Jenne to the Sacro Speco, as the convent is called. It is a beautiful and secluded retreat of high renown and great antiquity, and was once richly endowed. The mountains around are magnificent, and the view down the valley of the Anio is extremely fine. Lower down, on the way to Subiaco, which is about two miles distant, is another convent,

* "The most holy Father Benedict," says the Latin chronicle of Monte Cassino, "quitting his studies, fled privately to a place called Sublacus, forty miles from the city." This was about the year of our Lord 450. Here he gave much of his time to the cultivation of roses. The roses now to be seen in the garden of the monastery, are said to have been derived from those of the saint.

called Santa Scholastica; and not far from this, on the left of the road, may be seen several remains of a Roman villa, supposed, by Professor Nibby, to have belonged to Nero. Here were probably the three lakes of which Pliny speaks. "Lacus treis amœnitatis nobiles, qui nomen dedere Sublaqueo." (Lib. iii. 12.) "The lake," says Frontinus, "was above the Sublacensian villa of Nero." These lakes were, in fact, nothing more than a succession of pools formed by dams across the river, constructed at an enormous expense, in order that the waters of the Anio might be conveyed to Rome from this point of the river, where its waters were more pure than at a lower point, and where it necessarily occupied a higher level.

Proceeding onwards, the Anio falls down a nearly perpendicular rock, below the town of Subiaco, the Sublatium, or Sublaqueum, of the ancients. Probably the latter of these names was the more ancient, being evidently derived from the site of the town below the lake, whereas the other seems to be only a corruption.

The popes at one time resided, during the summer months, in a palace on the summit of the rock, which which was then accessible in a carriage. The epithets "gelidum Anienem," of Virgil, "Aniena frigora," of Statius, and other testimonies, prove that Subiaco was as highly reputed for the coolness of its breezes by the ancients, as it is at present. Subiaco is considered forty-seven miles from Rome, though perhaps forty-four would be more correct; and it possesses a population, of 4,784 inhabitants.

From Subiaco, the Anio runs in a beautiful valley for about five miles, to Agosta; (*vide* Agosta;) leaving Cerbara (*vide* Cerbara) on the right bank, it is joined by a stream from Tuccianetta on the left. The three elevated villages of Canterano, Rocca di Mezzo, and Rocca di Canterano, (*see* these names,) may be seen on this side of the river. Below Agosta is a bridge; and at the projecting point of the hill stands a church, called from its position, the Madonna del Passo. Between the river and the high road on its right bank, at about six miles from Subiaco, are several fine sources. Just

beyond Marrano, (a village beautifully placed on an insulated hill on the other side of the river,) at the seventh mile from Subiaco, and at the thirty-seventh mile from Rome, (according to the milestone*,) are other springs of the clearest and most transparent water, remarkable for its azure tint. These fountains may perhaps be those called by the ancients Simbrivina Stagna; or the Stagna may have been the lakes above Subiaco, (for the fountains and the lakes may equally be considered as under the Montes Simbrivini,) the Simbriviæ Aquæ and the springs†.

The first group of these springs has seven sources, strong enough to be capable of turning some mills in the neighbourhood. The second may have about the same number, but as they form a large pool they are not easily counted. Beside them are the remains of a Roman building, probably an *Ædicola*. Their modern name is pronounced Serene, but whether Sirene be intended cannot be easily ascertained; or whether the name has any reference to the Syrens.

Near them another river, which is also from the Simbrivini mountains, called Rocciolino, falls into the Anio. Colle Lungo and Santa Chelidonia, are among the modern names of these hills: on one of them, at a considerable elevation, may be seen a chapel called Le Prugne or La Prugna.

After this, the valley of the Anio has an opening on the right bank of the river, down which runs a stream, from a church standing at mile thirty-five on the Via Valeria. Arsoli is at about thirty-seven miles on the left of the same road. The stream turns a mill reputed ten miles and a-half from Subiaco.

* These distances united, would make the distance of Subiaco from Rome forty-four miles, instead of forty-seven, the distance usually given.

[† It seems not improbable, that their sources are the same as those mentioned by Frontinus, (de Aquæduct, c. 14) as supplying the water of the aqueduct called the Aqua Claudia. His description presents a remarkable resemblance to that of Sir W. Gell: "*Claudia concipitur via Sublacensi, ad milliarium xxxviii., diverticulo sinistrorsus intra passus ecc., ex fontibus duobus amplissimis et speciosis, cæruleo (qui a similitudine appellatus est) et Curtio.*"—E.B.]

The Subiaco road falls into the Via Valeria, about mile thirty-four, near Ponte Scutonico; the bridge being a little higher on the road to Arsoli, which here quits the bank of the Anio. Beyond Ponte Scutonico, about mile thirty-five, the Valerian Way is flanked by walls of polygonal masonry*.

Roviano, on the right bank of the river, has 629 inhabitants. About mile thirty-three is Rovianello, a very small village on the same side; and on the left bank Anticoli, a large village with 1,183 inhabitants. The mountain behind it, is part of an extensive range which reaches to Siciliano, called by some Serrone or San Michele. On the right, above Roviano, rises a very high mountain. The Anio, on passing the narrow defile between Roviano and Anticoli, turns almost at right angles to its former course, nearly S.W. Near this point some vestiges of antiquity may be seen on the right.

A little lower down, the river receives a torrent from the mountain, and the road is joined by the path to Rio Freddo, which runs over the mountain of Roviano toward Arsoli. (*Vide* Arsoli.) On this hill the village of Scarpa is seen in a very lofty situation, but ill placed; it contains 845 inhabitants. At the junction of these roads is an osteria, called La Spiaggia. The valley is beautiful, and the road still lies on the right bank of the river. After this there is another osteria, and a river called Ferrata, over which is a bridge called, Ponte Rotto. The ruins of a town called Ad Laminas, (*vide* Ad Laminas,) may be found on the right of the road, just beyond the bridge. Ad Laminas is mentioned in the Peutingerian Tables as on the Tiburtine, or rather the Valerian road†.

[* Substructions of a similar character may be also seen supporting the same road beyond Carsoli. These and numerous other similar instances, would seem sufficient to show that the polygonal style of masonry, so generally considered as evidence of a very high antiquity, was employed by the Romans themselves, as late at least as the fifth century from the foundation of the city.—E. B.]

† It appears that the Via Valeria only began from Tivoli; up to that place the road being called the Tiburtine.

Romá.

	Mill. Pass.
Ad Aquas Albulas	XVI.
Tibori	—
Varie	VIII.
Lamnas	V.
Carsulis	X.
In Monte Grani	VI.
In Monte Carbonario	V.
Sublatio	VII.
Marrubio	—
Alba	XIII.

Soon after Ad Laminas, (where there is a mill, and an osteria called Frattocchie,) on the hill to the right, are Cantalupo and Bardella; (*see* these names;) and beyond these the villa of Horace, and the valley of the Digentia, which river falls into the Anio. On the left, upon a high mountain, is Saracinesco, whence another stream falls in. Here the road quits the Anio, crossing the height of the convent of San Cosimato—a very picturesque spot. At the convent, travellers may be received. The river runs below, in a deep glen; the adjacent ruins of an ancient Roman bridge, the convent, and its cypresses above, with the rapid stream of the Anio below, combine to make a fine study for the painter.

Soon after this, the Anio passes under the bridge of Vico Varo, a town on the right bank, with 1,129 inhabitants, but destitute of a tolerable inn. On a steep hill, by which the town may also be approached, are the irregular walls of the ancient city which, in the Tables, is called *Varie**. Near this place is the road to Licenza and to Civitella.

Near a church below Vico Varo, the Anio receives two more streams from the mountains on the right; and on the same side, at about the twenty-fifth mile from Rome, are the remains of an ancient city, the name of which is uncertain. On the road is a block of marble with an inscription.

Soon after are the ruins of a castle called Sacco Muro, (*see* this name,) standing between the road and

* [*See* Vico Varo.—E. B.]

the Anio; on the other side are vestiges of the Via Valeria, with tombs, and the arches of an aqueduct. There are also sepulchres on the modern carriage road, and the ruined walls of the city are seen from below.

Other streams fall in from the town of Castel Madama, situated on a high hill upon the left bank, and containing 1,784 inhabitants. This and similar places look respectable from a distance; acquiring an air of consequence from the size of their baronial residences, and from their churches, many of which have domes, and more than one tower.

At a turn of the road lower down, a place called Santa Balbina (*see* this name) may be perceived at a short distance, with ancient ruins of two different periods. Below this the valley enlarges, and becomes united with that called the Valley of Aqueducts, behind Tivoli. Across the river, is an eminence called Munitola, (*vide* Munitola,) where ruins exist, and the Aqueducts, in long lines of broken arches, are seen beyond.

Several streams fall into the Anio before the mountains again close, and the current is now become both deep and furious as it rolls towards Tivoli; there, forming the great cascade under the temple, it falls into the beautiful glen below the town, and the villa of Mæcenas.

After passing under the bridge it enters the great Campagna of Rome, where another bridge, called Ponte Lucano, crosses it at the Plautian Sepulchre.

In ancient times, according to Strabo, the stones from the quarries of Aquæ Albulæ on the other side, and from those of Gabii on the other, were conveyed to the capital by this river; and it is astonishing, that as stone and lime continue to be transported, this easy method should not be preferred to the employment of the hundreds of mules required by the present mode of conveyance. The Anio runs by the superb villa of Hadrian, which is on the left; and soon after receives the Aquæ Albulæ from the right. (*Vide* Aquæ Albulæ.)

Lunghezza is a farm-house on the left; and lower down, and on the same side, is Lunghezza, a large cas-

tellated mansion, in a defensible position; on the other side is another farm, called Cavaliere. In the spring, the narrow meadows here, on each side of the stream, look very pleasant, and the river is in most parts fringed with trees. At Lunghezza, the river Osa falls in on the eft, from Collatio and Gabii.

There is little worthy of notice between Lunghezza and Ponte Mammolo. The Via Collatina runs not far from the left bank. A place called Salone, a reservoir of one of the Roman aqueducts, and certain quarries near Cervareto*, after having received the Rivus Magulianus from the right, are all that can be named.

The three bridges, Mammolo, Lamentana, and Salara, (the two last deriving their names from the roads Nomentana and Salaria,) cross the Anio before it falls into the Tyber, below the site of Antemnæ.

ANTEMNÆ. *Αντεμναι Αντενναι.*

“Antemnaque prisco
Crustumio prior.”—SILIUS ITALICUS, viii. 267.

Antemnæ was placed on the left bank of the river Anio or Aniene, near the spot where this river, dividing the Sabine from the Roman territory, flows into the Tyber. Dionysius, lib. iii.

Antemnæ and Cænina were the first cities taken by Romulus; most of the inhabitants of which he transferred to Rome, placing a colony of three hundred Romans in the cities.—Valerius, the consul, must have been encamped near Antemnæ, upon the hills on the left bank of the Anio, when the Sabines attacked Rome after the expulsion of the Tarquins. In the time of Strabo this place was the property of a patrician; for he says (lib. v. p. 230) “Collatia, Antemnæ, Fidenæ, Lavinium, and such like places, were once small towns, but now they are only villages, and the property of individuals.”

Antemnæ was only thirty stadia from Rome; and must consequently have so interfered with the ambitious

[* Probably the Lapidinæ Rubræ of Vitruvius. Vide Cervareto.—E. B.]

designs of Romulus, that it was to be expected he would rid himself of his dangerous neighbours as early as possible.

To find Antemnæ, the best way is to take the Via Salaria, till it descends to the meadows, previous to crossing the Anio. The site will then be discovered on a green insulated eminence, at the distance of less than a quarter of a mile to the left of the road, and cannot be mistaken, though no visible ruins now remain of Virgil's "Turrigeræ Antemnæ." (*Æn.* vii. 630.)

It would seem that the high point nearest the road was the citadel; and the descent of two roads, now scarcely perceptible, one toward Fidenæ and the bridge, and the other toward Rome, marks the site of a gate. On the other side of the knoll of the citadel is a cave, with signs of artificial cutting in the rock, being a sepulchre under the walls. There was evidently a gate also in the hollow which runs from the platform of the city to the junction of the Aniene and the Tyber, where there is now a little islet. Probably there was another gate toward the meadows, on the side of the Acqua Acetosa, and another opposite; and from these two gates, which the nature of the soil points out, one road must have led up a valley, tending in the direction of the original Palatium of Rome; and the other must have passed by a ferry toward Veii, up the valley near the present Torre di Quinto. It is not uninteresting to observe how a city, destroyed at a period previous to what is now called that of authentic history, should, without even one stone remaining, preserve indications of its former existence.—From the height of Antemnæ is a fine view of the field of battle between the Romans and the Fidenates, whence Tullus Hostilius despatched M. Horatius to destroy the city of Alba Longa. The isthmus, where the two roads from Palatium and Veii met, unites with the city a higher eminence, which may have been another citadel. The beauty of the situation is such, that it is impossible it should not have been selected as the site of a villa in the flourishing times of Rome.

A rough sketch is subjoined of the spot by way of further description of the place.

rocks, so as to have been very defensible. (Livy, lib. vi.) It has also been considered about the same distance from Rome; but as the road quits that of Nettuno, near the thirty-first milestone, Antium is at least thirty-eight miles from the capital.

After passing Carroceto, about twenty-five miles from Rome, the road enters an extensive forest, where the multiplicity of tracks, most of them equally worn, greatly perplex the traveller. The milestones, which mark the way to Nettuno, are the only guides, as no road has been made.

Antium, once a flourishing city of the Volsci, and afterwards of the Romans, their conquerors, is at present reduced to a small number of inhabitants. They consist chiefly of those who occupy the magazines erected by the Papal government for merchandize, in the hopes of re-establishing the lost importance of the place. Originally it was without a port, the harbour of the Antiates having been the neighbouring indentation in the coast of Ceno, now Nettuno, distant more than a mile to the eastward.

The port of Antium was constructed in imperial times, but later than the age of the geographer Strabo, who expressly says there was no port. The piracies of the ancient Antiates all proceeded from Ceno, or Cerio, where they had twenty-two long ships. These Numicius took, having destroyed the station, and levelled the walls of the castle. Some of the ships were burnt, and some were taken to Rome, and their rostra suspended in triumph in the Forum. The Antiates were from that time forbidden to embark on the sea, and a colony of Romans was sent to keep the city in subjection; but they frequently rebelled, and were not finally subdued till the year U.C. 416, by Furius Camillus and C. Mænius Nepos. Among the fragments now preserved in the Capitol is one alluding to this circumstance:—

C. MAENIVS. P.F.P.N. COS. DE. ANTIATIBVS. AN. CDXV.

It appears that the population of the city was so reduced, that not only Volscians, but Hernici and

Latins were invited to settle there; and that when Nero undertook the re-establishment of Antium, he also was obliged to send a colony to the place. The celebrated temple of Equestrian Fortune was here, and divination ("Sortes in Fortunarum Templo") was in great repute. A temple of Æsculapius was also famous at Antium, as the serpent god coming from Epidaurus seemed inclined to remain here instead of proceeding to Rome. In imperial times a temple of Apollo, a circus, where the Circensian games were exhibited, a temple of Venus and Thermæ, contributed to the magnificence of Antium.

Those who would see the vestiges of the ancient city should follow the road toward Ardea, from which some high knolls, once the site of the walls and habitations of Antium, are seen on the right. There are many indications of antiquity not yet, perhaps, sufficiently examined; the celebrated Apollo Belvidere was found here among the ruins. It should be recollected that the port is nearly half filled up with adventitious soil, and that the city stood upon high rocky ground.

Nero, who was born there, was the restorer of the city, and the constructor of its celebrated port. Hadrian was much pleased with it as a place of residence.

The ruins of the moles yet remain, and show that in imperial times the science of maritime architecture was well understood*. They are about thirty feet in thickness. The stones are tufo; the cement which unites them is terra pozzuolana. The longer mole is on the west, and extends to the length of about 2700 feet; the other is about 1600 feet long. Between them is inclosed a semi-elliptical basin, the shore of which forms the shorter diameter of the half oval, and is equal in length to the longer mole.

The Italian coast having run for some distance in a north-west and south-east direction, took originally,

* The moles of Antium were erected about the year 69 of our æra; those of Ostia, A.D. 55; the Port of Ancona was formed A.D. 111; that of the present Civita Vecchia, or Centumcelli, A.D. 130; and A.D. 140, the mole of Puteoli was repaired by Antoninus Pius.

after passing the Cape of Torre d'Anzo, a sudden turn to north-east. An accumulation of sand has since changed this direction to nearly east. The port of Nerò had its opening to the south-east, so that by a slight prolongation of the western mole, the waves from the west and south could not disturb it, while the coast toward Nettuno and Astura land-locked it. An entrance has been also imagined on the west, chiefly because something like a breakwater is found within the port in that part; but it is certain that foundations of the mole exist under the supposed opening, so that the breakwater may have been an earlier attempt to keep out the waves, especially as there is another similar rampart on the south; or if not, may be ascribed to a subsequent period. Upon a rock just outside the port, at the southern entrance, are the remains of what has been taken for a detached pharos.

The eastern mole was applied by Pope Innocent XII. about the year 1700, towards the construction of a new port, to the east of the old one. He added a short new mole, of right angles to the former, which affords a tolerable shelter to very small vessels, but which is now fast filling up with depositions of sand. Its plan will be better understood by a reference to the Map.

The moles of the ancients are generally represented on medals as standing upon arches, as may be also repeatedly seen in the marine paintings found at Pompeii. Suetonius speaks of the piers of the mole at Ostia; Pliny of piers at Centumcellæ; the inscription of Antoninus at Pozzuoli, of the *opus pilarum*; and in Seneca is the expression "*in pilis Puteolanorum*." These, and many other such examples, demonstrate that in the construction of ancient ports piers or arches were usual.

De Fazio, a Neapolitan author of repute, has ingeniously shown that the intervals served to admit, in a certain degree, the entrance of currents, so as to prevent depositions of sand or earth, which would manifestly tend to the destruction of the ports. The Romans seem to have erected piers and arches; by the Greeks the intervals were covered either with flat architraves,

or with approaching stones. The mole at Puteoli, called the Bridge of Caligula, is well known; two more existed at Misenum, another before the Porto Giulio, and one at Nisita—these De Fazio examined. Intervals may be seen in the mole at Astura, and also in that of Eleusis. Of the latter, a map and view have been published by the Society of Dilettanti. The ports of Ægina, of Mitylene, of Scio, Cnidus, Delos, and Naxos, all seem to have been constructed on the same principle, and many others might be cited.

Pope Innocent XII. having determined to construct at Antium either a new port, or to restore the old one, consulted the celebrated architect, Fontana, who recommended the re-construction of a part of the old port, and estimated its expense at 25,000 scudi. Zinaghi, his opponent, offered to make, to the east of Nero's, a new one for 15,000 only. Having in consequence obtained the preference, he proceeded to fill up in the eastern mole the intervals left by the ancients, and thus occasioned that rapid deposition of soil which has now rendered both ports nearly useless. The expense of this new port was, however, more than 200,000 scudi, instead of being only 15,000. It was finished after three years' labour, in the year 1701. In less than ten years the accumulation of sand showed that it would soon be useless. Another eastern mole, called the Pamfilian, was projected as a remedy, but this occasioned still greater depositions. It may be observed below the Villa Costaguti, now Torlonia. By the filling up of the openings in the mole, through which the sand formerly escaped, the port of Nero may now be considered as reduced to one-half of its original size. Other ill-advised operations have contributed to the ruin of this once celebrated port, and have greatly increased the difficulty of its restoration.

The road from Nettuno to Porto d'Anzo lies on the coast. The sea is close on the left, and a high woody bank on the right, on which stands the Villa Torlonia, a palace once possessed by the family of Costaguti. From the summit of this building is an extended view over the sea, and of the ancient and modern moles of

Antium. In those parts where time has impaired them, their extent is indicated by the breaking of the waves. Toward the land, the chief object is the mountain of Albano and its accessories, seen above an almost interminable extent of forest. On the right, the top of the citadel of Palestrina and Rocca di Cavi may be discovered, peeping over the hill of Velletri; then Velletri itself, in a line with what is, perhaps, the Castle of Algidus; and to the left of these are the summit of Mt. Arriano, and the village of Nemi, in a line with Civita Lavinia. A little left of Nemi is the summit of Mt. Albano; and above Genzano, Rocca di Papa, Ariccia, and the Cappuccini of Albano; Albano itself, Castel Gandolfo, and Castel Savelli terminate the range to the left.

There are other villas at Porto d'Anzo, (among which is the Corsini,) built for the benefit of the marine air and bathing.

No place could afford a more delightful winter marine residence than Antium. The coast being low, and sheltered by high and wooded banks from the northerly winds, renders it a most agreeable spot. The more wealthy Romans were in the habit of spending a portion of the year at Antium. (Strabo, lib. v.)

APHRODISIAS. (*Vide ARDEA.*)

APPIA. VIA APPIA.

“Via quidem spectatu dignissima.”—PROCOPIUS.

“Quà limite noto

Appia longarum teritur Regina viarum.”

PAPINUS STATIUS, lib. sylv. ii. 12.

The Appian Way was begun about U.C. 442. Diodorus Siculus says, that Appius Claudius Cæcus constructed it from Rome to Capua, (a distance of more than 1000 stadia,) and called it by his own name, and that by its expense he exhausted the Roman treasury. An inscription given by Gruter, but which is by some thought false, calls him APPIVS. CLAVDIVS. C. F. CÆCVS, and ends with “in censurâ viam Appiam stravit, et aquam in urbem adduxit, ædem Bellonæ fecit.”

This road was afterwards prolonged to Brundisium, and was frequently repaired, particularly by Trajan. In the Pontine Marshes, the level having sunk, three successive pavements have been observed in some places. The breadth varies from about sixteen to twenty-six feet between the curb-stones. Pratilli, however, says the width is from twenty-five to thirty-four palms.

The materials of the pavement of the Via Appia were hard black volcanic stones or lava, of a polygonal form, united by coarse sand or gravel, which filled up the intervals. The ancients seemed to have called the one *silex**, and the other *glarea*. It is said that the Romans learned the art of paving roads from the Carthaginians†, having originally used only *glarea* for both

[* The Romans certainly used the term *silex*, not to designate any particular kind of stone, but in general for any very hard stone; whence it is sometimes applied to the hard limestone rock of the Apennines; but as the black basaltic lava was the one with which they were most familiar in the neighbourhood of Rome itself, it is generally to be understood where *silex* is mentioned.—E.B.]

[† But this statement rests only on the authority of Isidore (in his *Origines*, lib. xv. c. 16), a late and very inaccurate writer; and all that we know of the early relations between Rome and Carthage tends to render such an assertion in the highest degree improbable. It is much more likely, as suggested by Sir W. Gell himself, (*infra*, p. 149,) that the Romans may have learnt the art of constructing paved roads from the Etruscans, but we have no evidence in support of this conjecture. The period at which they began to construct their roads with the magnificent solidity still attested by their existing remains is very uncertain. We must not conclude that even the Appian Way was originally paved in this style; for we find it expressly mentioned by Livy, (x. 47,) that it was first paved with *silex*, from the temple of Mars (just outside the Porta Capena) as far as Bovillæ, in the censorship of P. Cornelius Arvina and C. Marcius Rutilus, sixteen years after that of Appius Claudius; and hence we may infer that the pavement was not extended to Capena until long afterwards. But it is probable that all the principal ways leading out from Rome were thus paved during the fifth or sixth centuries of the city; and the passage cited by Sir W. Gell from Livy relates the improvement introduced for the first time, in 580, of laying a substratum of gravel or small stones under the pavement, a practice universally followed in later times. The word in all the best editions of Livy is “*substruendas*,” not “*substernendas*,” but whichever reading we adopt, the term is evidently used in contradistinction to the simple “*sternendas*.” The “*margines*,” or “*erepidines*,” on each side of the road, were first introduced at the same time. (See Livy, l. c.)—E.B.]

streets and roads. An edict of the year U.C. 580, orders "*Vias sternendas silice in urbe, et glareâ extra urbem substernendas.*" (Livy, lib. xli. 32.) This shows that hitherto only the Appian Way had been paved with such magnificence, and that gravel was the material of the rest. The *silex* referred was evidently the same as the *Selci* of the Italians. On each side of the road were disposed, at the distance of every forty feet, low columns, as seats for the weary, and to assist in mounting on horseback. The roads were provided also with inns, and ornamented with statues of the *Numi Viali*, *Lares Viales*, or *Dei Viaci*, as they are called by Varro,—Mercury, Apollo, Bacchus, Ceres, Diana, Janus, Jana, and Hercules. At every one thousand paces, of five feet each, was a milestone—*Lapis*, *Lapis Milliaris*, or *Colomna Milliaris*. These were first set up by the Tribune C. Gracchus. The stages were called *Mansiones* and *Mutationes*, the latter name being derived from the changing of the horses. The carriages in use were cars (*Birotæ* or *Bigæ*) with two wheels and as many horses, waggons, (*Rhedæ* and *Quadrigæ*), and coaches drawn by six horses (*Sejugæ*). The post-horses were called *Veredi*, and the postilions *Veredarii*; and many of these were established by Augustus throughout the empire. It is surprising to observe, upon referring to the laws, how well everything was regulated. A *Birotæ* could only carry two hundred pounds weight; a *Rheda* might carry one thousand. A *Carrus* might be charged with six hundred pounds weight. A *Carpentum* was a more ancient vehicle, and carried one thousand pounds, but it could contain only two, or at most only three persons. The *Anagariæ* carried one thousand five hundred pounds. Carriages might be found at every post, and not less than forty post-horses were kept. Saddle-horses were called *Equi Cursuales*. A *Rheda* had eight mules in summer and ten in winter, and a *Birotæ* three mules.

The Itineraries give the places on the Appian road, connected with the present Map, in the following order; but it is to be observed that the printed copies do not always correspond with each other.

*Itiner. Antonin.**Appia ab Urbe.*

	Mill. Pass.
Aricia	XVI.
Tribus Tabernis	XVII.
Appi Forum	XVIII.
Terracina	XVIII.

*Itiner. Hierosol.**Urbe Româ.*

	Mill. Pass.
Mutatio ad Nono	IX.
Aricia	VII.
Tres Tabernas	VII.
Mut. Sponsas	XIV.
Mut. Appi Foro	VII.
Mut. ad Media	IX.
C. Terracina	X.

*Penting. Table.**Româ, Viâ Appiâ.*

	Mill. Pass.
Bobellas	X.
Aricia	III.
Sub Lanubio	—
Tres Tabernas	—
<hr/>	X.
Terracina	—

It seems that the Via Appia began at the Porta Capena. "Appius Censor Viam Appiam a Portâ Capenâ usque Capuam munivit."—(Frontinus.) Festus confirms this account. It is, however, clear that the whole street, from the Milliarium Aureum to the gate, was in imperial times known also by the same name*.

The Porta Capena stood in the hollow between the Cœlian hill and the eminence now called S. Balbina, where the ancient walls of the city may yet be seen

[* I am not aware that any proof can be brought of this statement, which is wholly contrary to all analogy.—E.B.]

supporting the bank. The actual site must have been near the little bridge over the Marrana or Aqua Crabra, the spot where the milestone numbered I. was found, being just one mile beyond it. The name was evidently derived from the temple of the Muses Camœnæ, corrupted in a way common to both Greece and Italy.

The city of Capena lay precisely in an opposite direction.

Both Martial and Juvenal allude to the damp situation of the gate; and certainly the Aqua Crabra might have rendered it at all times humid. The grove and fountain of the Camœnæ, and of the nymph Ægeria, were also very near it; though, till lately, antiquaries had placed them near the tomb of Cæcilia Metella. (*Vide Ægeria.*)

This gate was also called Fontinalis*, from the two fountains near it.

The Via Latina united with the Appian, in front of the Porta Capena, at or near the spot where that road now falls in from the Porta Latina of Honorius. The Via Ardeatina also entered here. The sepulchre of the Scipios, now within the gate of St. Sebastian, and perhaps the most curious relic of republican times existing at Rome, shows that the site of the Porta Capena was in their time farther north-west than the present gate, as no one was allowed to be buried within the city.

The arch of Drusus, and the gate now called that of St. Sebastian, built by Arcadius and Honorius, A.D. 400, with its inscriptions and history, are amply described by Professor Nibby in his *Mura di Roma*. He has also conjectured, that the real fountain of Ægeria was in the valley to the left of the road, not far from the ancient Porta Capena. Near that gate

[* This is a mistake. The Porta Fontinalis was on the opposite side of the city, leading towards the Campus Martius. (See BUNSEN, *Beschreibung der Stadt Rom*, vol. i. p. 626.) The damp, or rather dripping, situation of the Porta Capena, as it is described by Martial—

“Capena grandi porta qua pluit gutta,”

evidently refers to the circumstance mentioned by Frontinus, (*De Aquæduct.*, c. 19,) that one branch of the Marcian aquæduct had its termination at this gate.—E.B.]

were the Temples of Fortune, who presided over journeys, of Mercury, of Apollo, of Hope, of Honour, of Virtue, and of Minerva. At the latter, generals returning from conquests were accustomed to sacrifice. Near these was a temple to the Tempests, probably that mentioned upon Scipio's tomb; and another to the goddess Feronia. Many of these must have been outside the ancient wall. The magnificent temple of Mars Gracivus was near the first milestone, a little beyond St. Sebastian. The road thither was so much frequented, that in ancient times it was twice paved. Beyond this was the Temple of the Bona Dea, whose priestesses were vestals. The descent from the gate of St. Sebastian, after passing a tomb on the left attached to a modern house, which once was thought the sepulchre of Horatia, crosses the river Almo, not far from its supposed source, (*vide* Almo.) Here, on the left, is another tomb, stripped of its external coating, and bearing on its summit a small house, which has been called by some the tomb of Priscilla. Further on, at a great sepulchre on the right, once thought to have been that of the Scipios, the Via Appia leaves the Via Ardeatina, and passing a little circular church to the left, and a road to La Caffarella, it ascends a hill between deep banks, on each side of which are some other tombs, apparently of persons of consequence. On the left is the Columbarium of the servants of Augustus, as proved by the inscriptions found there. These monuments at present consist of large and lofty masses of rubble work, originally cased with blocks of stone or marble. Among others is a tomb, or rather an *Ædicula*, with Corinthian pilasters, attached to a modern house. Further on are a ruinous Villa Casali, and a Villa Buonfigliuoli, and several tombs on each side of the road, stripped of their ornaments. The Temple of the god Rediculus, celebrated for the advance of Hannibal to the spot, was in this district. The numerous remains of tombs and of sarcophagi, seen in the walls and buildings, render this road the most striking exit from the capital.—The Via Appia now descends into the valley near the church of St. Sebastian, which the cata-

combs (Trucidatorium Christianorum) connected with it, have invested with so much interest. The body or at least the head of St. Peter, seems to have been deposited in this place for a time, having been privately brought thither by his friends. Here a carriage-road forms a communication with the post-road to Albano, near Roma Vecchia, at Mile V. On the left of the valley of St. Sebastian are the ruins of the circus, once supposed of Caracalla; but having been lately excavated by the Torlonia family, under the inspection of Sig. Nibby, an inscription was discovered in honour of its founder Maxentius. Professor Nibby has recently published an account of this circus. The inscription, which is unknown in England, runs thus:—

DIVO. ROMULO. N. M. V.
 COS. ORD. II. FILIO.
 D. N. MAXENTII. INVICT.
 VIRI. ET. PERP. AVG. NEPOTI.
 T. DIVI. MAXIMINIANI. SEN.
 ORIS. AC. BIS. AVGVSTI.

The buildings, of which many remain above ground, afford a curious specimen of the brick-work of the age. In the map of Sig. Visconti the buildings nearest the road on approaching the circus, are marked “Spoliario Mutatorio,” which would seem to appropriate them to the use of the circus.—Here, some have been inclined to think the Via Ardeatina fell into the Appian: there certainly was a cross road uniting them,—which running up the valley of circus, joined also the Via Latina, where it crosses the modern post-road to Albano.

The ascent from the circus to the magnificent tomb of Cæcilia Metella, (once called Capo di Bove,) has lately been made more accessible, and many tombs were cut through in the operation. This tomb may be considered as situated at about the third mile from the ancient Porta Capena, and consequently not quite two miles from the gate of St. Sebastian. It was originally a circular tower-like structure, on a quadrangular basement. It stands at the termination of a long stream of lava from the crater of Mont Albano. (*Vide* Mt. Albano.) The top of the monument is two hundred and twenty-eight

feet eight inches above the level of the sea. Boscowich calls it only twenty-six paces above the sea. The strength of the building is the cause of its having at one time been converted into the keep of a castle, raised during the middle ages, by one of the then powerful and turbulent families. Professor Nibby, ascribing the desertion of the Via Appia to that period, has supposed it may have been occasioned by the position of this castle, and the marauding habits of its possessors; and the newer road to Albano from the gate of the Lateran, was formed in consequence. In the vicinity of the tomb, the ancient pavement is observable, and sometimes the curb-stones on each side.

The road having ascended to the top of the ridge of lava, the whole of the plain may be seen below. Numerous tombs, forming a dreary exhibition over the wide waste, line the road to Albano on both sides.

In making observations for the Map, fifty-one tombs were noted on the right, and forty-two on the left of the road, between Capo di Bove and Roma Vecchia, and doubtless many more exist. Fabretti and others have written long dissertations on the sepulchres which once adorned the Via Appia; but as all of them have apparently mistaken the modern for the ancient Porta Capena, even down to Pratilli, they are necessarily involved in error, in their account of every object.

"An tu egressus Portâ Capenâ," says Cicero, "cùm Calatini, Scipionum, Serviliorum, Metellorum sepulchra vides, miseros putas illos?" The tomb of the Scipios is now within the gate, as was observed above, and it were to be wished the orator had placed the Servilii after the Metelli, instead of before; as, about a mile beyond the tomb of Cæcilia Metella, to the left of the road, a mass of fragments was found, and preserved from destruction by Canova, and among them the inscription—

M. SERVILIUS QVARTVS
DE SVA PECVNIA FECIT.

This spot is marked in the Map, as indeed are as many tombs as possible.

Here, says Pratilli, was the monument of Horatia, but she was not likely to have strayed so far from the city in time of war. According to Ligorio, at the fourth mile, was the Ustrina, or place for burning the bodies of deceased patricians; the plebeian dead being buried in pits on the Esquiline. Pratilli places it at the fifth from the Porta di San Sebastiano, which would nearly correspond with the sixth from the ancient gate. Neither of these antiquarians therefore believed the Ustrina to have been at Roma Vecchia, and one of them positively asserts that it was a circular building, not far from the road. Fabretti also calls it circular.

At the fourth mile the long line of tombs produces a striking effect, as this Queen of Ways stretches across this most desolate tract of country. Fabretti says, the families Turrania and Rubellia were buried here; and, according to an inscription, C. Rubellius, and others, founded an AEDICVLA, which may possibly be the brick building a little farther on to the right.

At the fifth mile, says Cornelius Nepos, was the monument of Quintus Cæcilius, and it is probably to this tomb that Cicero alludes after naming that of the Servilii.

At this part of the road the sepulchres of the Horatii, and the Campus Sacer Horatorum are to be sought for, as well as the site of the Fossa Cluilia. (*Vide* Map.) Strabo also mentions Festi (Φῆστοι) as a place beyond the fifth mile-stone, (*vide* Festi,) where was the ancient limit of the Roman state.

Livy's expression, (lib. i. 23,) "that the Fossa Cluilia was not more than five miles from the city," is perhaps to be regarded as meaning that it was not so far as the sixth milestone; for at the distance of five miles and a quarter, are the remains of a greater number of tombs than in any former part of the road, and some of them apparently of more consequence, which show that the spot had some peculiar recommendation as a place of sepulture. It is evident that many of these sepulchres resembled obelisks; and some are so near together that they could have had no other form; and, in very early times, this was the most likely to be selected.

In examining remains of Roman antiquity, it is always to be remembered that marble not being the natural production of the soil, was not used till the later times of the republic, when the greater part of the then civilized world had been subdued. This test should be applied to the sepulchres on the Appian Way.

Cluilius, the king of Alba, having taken the field against Tullus Hostilius, encamped near the fifth mile from the city, and, while the two armies were in sight, fortified himself with the dyke called the Fossa Cluilia. (Liv. lib. i. 23. *Vide* also Plutarch in Vitâ Coriolani, and Dionysius, lib. iii. 4.) The Romans likewise intrenched their camp, so that a space divided the two armies, and the two states.

The Albans being conquered, and their country, as a separate state, destroyed, their walled camp fell of course into the hands of the Romans; who seem to have preserved not only the memory of the facts, but to have spoken of the locality during imperial times, as a matter of common notoriety.

“Capena grandi porta quâ pluit guttâ,
Phrygiæque Matris Almo quâ lavat ferrum,
Horatiorum quâ viret Sacer Campus,
Et qua pusilli fervet Herculis Fanum,
Faustine, plenâ Bassus ibat in Rhedâ;
Omnes beati copias trahens ruris.
Illic videres frutice nobili caules.”

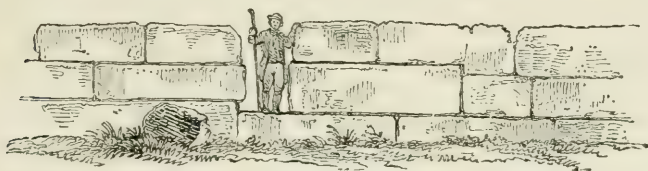
MARTIAL, lib. iii. epig. 47.

Livy says, that “the sepulchres of the Horatii and Curiatii exist where each of them respectively fell: the two Roman tombs being together, and on the side of Alba; and the three Alban sepulchres towards Rome, and apart from each other.” (Lib. i. 25.)

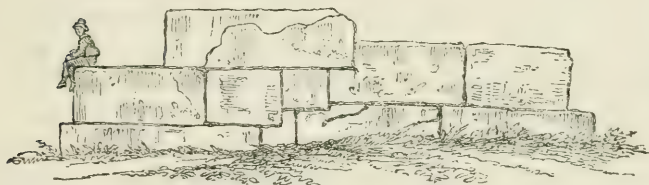
A large castellated farm-house, built from the plunder of ancient tombs, is situated close to the Appian Way, on the left. On the right, just before it, may be perceived a wall, erected with large blocks of peperino, standing at right angles with the road, and in its construction, as well as in the magnitude of the blocks, quite different from every thing else in the country. Some of the stones are more than nine feet in length.

More than two hundred and fifty feet of this singular wall yet remain. Being so well fortified, it is much more probable that this should be the spot, which was down to a late period called the *Campus Sacer Horatiorum*, than, as some have supposed, the *Ustrina*, or place for burning the dead,—for which the authority is at least doubtful.

The wall is in most parts composed of three courses of stone, and is only one stone in thickness. The two subjoined sketches of the style of building, show how different it is from the Roman manner in latter times, and indeed even from those of *Servius*.



CAMPUS SACER HORATIORUM.



CAMPUS SACER HORATIORUM.

This is the highest point of the plain, and is a most commanding situation. Here are the ruins of some sepulchres, seemingly of consequence. On the left of the road, stood an *Ædicula*: beyond this, are other tombs, and a building which seems to have been a fountain; and before it, a large monument, which may have been a circle upon a square basement, like that of *Cæcilia Metella*. The masonry is reticulated, and steps run to the summit. The ruins called *Roma Vecchia* stand on the left of the *Appian*, at the distance of above two hundred yards, and on the edge of a summit or stratum of lava, just opposite the fifth milestone on

the post-road to Albano. The ruins are of brick, (marked SVBVRBANVM COMMODI,) and are believed by Professor Nibby to be those of a villa of the Emperor Commodus. They passed for some time as the ruins of the Pagus Lemonius. The palace was large, and contained a theatre and other princely apartments. Pomponius Letus, the learned antiquary, says, that in his time, the sepulchre of the Tullian family, (situated at this part of the Via Appia,) being opened, the body of Tulliola, daughter of M. Tullias Cicero, was found in good preservation, with every feature uncorrupted. Pope Alexander VI., fearing that such a discovery should lead to a superstitious veneration of the relics, had them thrown into the Tyber. Gruter gives an inscription of the Tullian family, said to have been found here.

At about the sixth mile, is Casal Rotondo, a circular building or farm-house, placed on the ruins of a tomb, not less than one hundred and twenty feet in diameter. It is here, that antiquaries have generally placed the Campus Sacer, the Horatian Tombs, the Fossa Cluilia, and the Ustrina; but all their calculations proceeding upon the mistaken supposition that the gate of San Sebastiano occupied the site of the old Porta Capena, are necessarily inaccurate.—The remains of the ancient aqueduct are here on the left.

Tor di Selci is another tower, having, like the former, the remains of a tomb for its foundation. Between this and the eighth mile, just before the road descends into a hollow, are the ruins of the Temple of Hercules, mentioned by Martial. The Torre di Mezza Via is near the place. Of this temple, fragments of the peperino columns may be found: by excavation, the entire plan might, perhaps, be discovered. Martial, speaking of it, says, “Sextus ab Albanâ quem colit Arce lapis.” It is difficult to understand this passage; for six miles is too little for the distance from Albano*, though it would be

* The ancients seem, however, always to set down, as indicating the distance of a place, the milestone last passed, however considerable the distance at which it may have been left behind.

exactly correct with regard to Alba Longa; but this Martial could scarcely have intended. Pratilli says it is eight miles from Rome: in this he is right, though seldom correct on other points. Fabretti believes that Domitian had a suburban villa here.

The road having descended from the high bed of lava, a Schola, or circular seat, such as was common among tombs, is seen on the left; and a tower of the lower ages, on the right. On a sort of insulated mount in the hollow, are the ruins of a fortification, which Professor Nibby says are those of the *Castrum Florani*, a place now represented by some farm-houses, called Fiorano, a little further on, at about nine miles;—just beyond the point where the *Via Appia* has again mounted to the top of the lava ridge.

Here the ancient and modern roads approximate. Mile V, on the modern poast-road, agrees with about five miles and one-third of the ancient Appian; but the irregularities of the post-road near the *Torre di Mezza Via*, (where the *Jerusalem Itinerary* places *Ad Nono*,) bring it here much nearer to the ancient Appian; but it is not till about Mile XII. that they may be considered as absolutely coinciding as to distance; here, at the turn by the *Villa Barberini*, the two are united at *Frat-tocchie*, and the post-road loses the advantage it had gained by having set out from the *Porta di S. Giovanni*, instead of from the ancient *Capena*. Beyond Fiorano, an ancient road ran from the Appian to the right, over the *Ponte delle Streghe*, and the vestiges of the city of *Appiola* may be seen. (*Vide Appiola*.)

About the ninth mile, a modern road to Marino turns from the post-road, on the left; and near it, between the two roads, the ruins of a great tomb form a *Tumulus*. Aurelius Victor says, that nine miles from the city, on the Appian Way, was the sepulchre of *Gallienus*.

Here is a spot of ground, white with sulphur, and emitting a most offensive smell.

At the tenth mile is a brook from the *Fonte dei Monaci*, which, after passing the *Ponte del Cipollaro*, runs under the Appian, and which many have mistaken

for the Aqua Ferentina. At this part of the road, five large tombs present a conspicuous appearance. It is here that the ascent toward Frattocchie begins; and here the Itineraries have been thought to have placed Bovillæ; though some confusion has been occasioned with respect to its precise site, by variations in the position of the Porta Capena at different periods.

From this point, the Via Appia begins to ascend, through modern inclosures.

To the right, a path runs from a circular tomb; and, by again mounting the stream of lava, another valley from Frattocchie is seen, with its small stream, on each of which are vestiges of ancient towns, possibly Appiola and Mugilla.

In an inclosure on the right of the Appian, is a pillar, which, having been thrown down, is now replaced as nearly as possible in its original situation. It is of consequence, being the pillar placed by Boscovich, the astronomer, who measured the distance from it, to the tomb of Cæcilia Metella. An Italian inscription says, "This pillar belongs to the base measured by I. P. Maire and Boscovich, in the year 1751, per servire a grado di Roma—53,562½ palms."

According to Boscovich, the site of the pillar is ninety-three paces above the sea. His paces are of five feet, and his palms are about two inches less than a foot. Why he should have chosen so uneven a number of palms for his base, and for what reason he should have so selected his two extremities, that the one (the tomb of Cæcilia Metella) should be twenty-six, and the other (the pillar in question) should be ninety-three paces above the level of the sea, is inconceivable; and, indeed, Messrs. Calandrelli and others, who published some observations while our Map was engraving, were obliged to measure another base, on level ground. It is impossible to measure angles up to this pillar, from any distance; nor is it easy to see many points from it. It is marked in the Map, *Colonna di Boscovich*, being the only name by which it is known.

The angle between Monte Genaro and Capo di Bove, is 66° 30'; between Monte Genaro and Monte Cave,

70° 45'; and that between Monte Genaro and St. Peter's dome, 68° 40'.

The long and direct line of the Via Appia is beautifully seen from this spot, as far as the Tomb of Cæcilia Metella.

At Frattocchie, beyond Mile XI., the road to Antium quits the Via Appia, and here the ancient and modern roads are the same. At Frattocchie, antiquaries suppose the encounter between Milo and Clodius to have taken place, and here was the ancient Bovillæ, or at least the Sacrum of the Gens Julia. (*Vide Bovillæ.*) Many tombs, and some of them curious, known by inscriptions to have belonged to the families Aruntia, Antista, Vatinia, and Cascellia, ornament the ascent to Albano, on each side. The road passes, by a bridge, the now dry bed of the Rivus Albanus; (*vide Albanus Rivus;*) and, on the ascent, an ancient road crossed the Appian to Alba Longa. (*Vide Alba Longa.*) The new road to Castel Gandolfo turns off to the left, and a road to the right leads to that to Antium. The sepulchre, supposed that of Pompey, about Mile XIV. on the left, is a striking object; and soon after this is the gate of the modern Albano, whence a road on the left leads to Castel Gandolfo. (*Vide Albano.*)

Just beyond Albano is the monument which was so long and so absurdly called that of the Horatii and Curiatii. A better knowledge of antiquity now points it out as that of Aruns, the son of Porsenna, to whose monument at Clusium it bears a considerable degree of resemblance*. After this the Appian descends into the Val Aricia, where, on the left, are the ruins of Aricia, sixteen miles, or one hundred and twenty stadia, from Rome, which are of a peculiar style. (*Vide Aricia.*)

After this the substructions and the mound which

* The view here adopted is that of Nibby; but the Cav. Canina, whose great architectural knowledge entitles his opinion on such points to the utmost weight, has satisfactorily shown that the monument now existing cannot belong to a period earlier than the latter ages of the Roman republic; though, from its peculiar form and construction, it may probably be an imitation of some far earlier Etruscan monument. (See the *Annali dell' Istituto*, 1837, p. 57.)

raised the ancient Way above the level of the plain, (once a lake, and at a still more remote period a crater,) are worthy of observation. The most perfect portion will be found under the church of the Madonna del Galloro. At this point an arched passage for the water from the upper ground runs obliquely under the Appian. The substructions consist of not less than twenty-four horizontal courses of ponderous blocks. The perpendicular lines are seldom attended to, so that few of the stones are correct parallelograms; and, except that the Roman and Etruscan manner of placing alternate courses of long and short stones is somewhat preserved, the masonry is singularly capricious. One course is smooth, the next highly rusticated, the next less so, the course above is left with large, rough, projecting knobs, such as the Italians call *bugni*, and the next is quite smooth*.

From this spot the Way mounted to the right of the modern Genzano, supposed *Gentianum*, (*vide* Genzano,) and then continued nearly in the same track as the modern road, leaving Lanuvium to the right. At the ruined castle and Ponte di San Gennarello, (distant about twenty miles by the ancient road,) the Via Appia quits the modern road to Velletri, and may be observed descending to the plain and the Pontine Marshes, where remains of sepulchres continue to mark its course.

The *Mutatio Ad Tres Tabernas* was seven miles from Aricia, or twenty-three from Rome; and Cicero says there was a road thence to Antium, which must have crossed the Appian here to Velitræ. The *Mutatio*, however, was not exactly at the twenty-third mile. Its distance exceeded twenty-three miles, but was not twenty-four complete.

Between San Gennarello and the *Tres Tabernæ*, at Mile XXII. and two-thirds, is a place called Civitone, a name which usually implies the site of an ancient city; and at Mile XXIII. the road passes through a certain

* [An elaborate description of these very remarkable substructions by the Cav. Canina will be found in the *Annali dell' Istituto*, 1837.—E. B.]

bank or Agger, which may be discovered from the heights near Lanuvium.

The Appian joins the road from Velletri to Cisterna at Mile XXXII of the modern, or XXVII and a half of the ancient Way. At Castelli it again quits the post-road, and is lost; but leaving Cisterna to the right, joins it again at a sepulchre near the thirty-third mile of the Appian, whence they continue together nearly to Terracina.

In the Map the road is not carried beyond the point where it leaves Cisterna.

In the foregoing account a more particular attention has been bestowed upon those portions of the road which, though particularly interesting, are seldom visited, than upon places of greater notoriety.

APPIOLA; APPIOLÆ. *Ηπιολα.*

There was scarcely any city in the vicinity of Rome taken by the first kings, which, if suffered to remain, in consequence of a treaty of peace, was not afterwards retaken and destroyed for rebellion. Thus Appiola was compelled by Ancus Marcius to make a treaty of peace, which, on the death of that king, it violated, under pretence that the agreement was made only with him. Tarquin accordingly marched against the city with a great force, laid waste the country, and having twice defeated the Latin auxiliaries of Appiola, attacked the town itself, and after some time the place was taken. Most of the male inhabitants had been slain during the siege; the remainder were sold as slaves, and their wives and children were taken to Rome. The houses were then burnt, and the walls levelled. The spoil of Appiola, says Livy, (lib. i. 35,) was so considerable, as to enable Tarquin to erect the Circus Maximus, and to celebrate the games with greater magnificence than any of his predecessors.

When it is said that the walls were destroyed, nothing more is, perhaps, meant, than that they were rendered unserviceable for defence.

There is a ruin situated on the right of the Via Appia, at about the tenth mile from Rome, which may

be that of Appiola: it differs from ruined towns in general, in having few or no traces of the walls; but it presents some vestiges of a public building. It would be unfair to deny that it is its situation, so near the Appian Way, which has caused it to be supposed Appiola, rather than Politorium.

From a part of the Appian Way, near Fiorano, an ancient road runs in a direction which shows that Tusculum was its object; and this passed over the Ponte della Strega, or delle Streghe, (for any absolute certainty of name it is impossible to acquire in a country without inhabitants,) a bridge formed of large antique blocks. The road, previous to its arriving at the bridge, becomes more distinct, and passes over a narrow slip of volcanic rock, the top of which, being a platform, was, perhaps, occupied by the houses, and its edges may have been the foundation of the walls of the town. This forms one side of the valley, down which runs the brook, or Fosso di Frattocchie. The descent to the bridge is cut in the rock, and, having been much worn by frequent passage, has been paved.

At the end of this long platform, toward Albano, is a reservoir of water, of Roman times, and part of a column near it. Further on is another ruin, and soon after a well or cistern, which may be of greater antiquity. Near this, lie, or were lying a few years ago, several blocks of Alban stone, or peperino; one of which was a cornice, cut upon a block five palms long, and with a moulding different from that of any order at present known, two palms in height. The workmanship also appears rude, and of remote antiquity. Near these, of which several fragments remained, were some other blocks, bespeaking an antiquity infinitely beyond that of the brick Roman villa standing on the same spot*. There are many other pieces, all belonging to what was probably a very ancient temple; and among them a block and cornice, six feet by three.

Near the villa is a pit, evidently another reservoir;

* It is well known that the Romans were accustomed to establish their villas on the sites of ancient towns.

and on the ridge running from the site of the town to that part of the Via Appia which enters the inclosed ground near Frattocchie, are traces of other ruins: these are not sufficiently perfect to be described; but they perhaps serve to show that the places with which the city of Appiola had most connection, prior to its destruction, were Bovillæ and Alba Longa.

Upon the eminence that bounds the valley of the Fosso di Frattocchie, on the opposite side, are further remains of the road and other ruins; so that it is probable that on this spot existed another of the little towns of Latium. This, in the Map, is called Mugilla. (*Vide* Mugilla.)

Scarcely two miles lower down the stream are ruins of another city, which was at first thought to be Appiola, and afterwards Tellene; but general opinion has at length given it the name of Politorium. (*Vide* Politorium.) The modern name is La Giostra.

Appiola is more than a mile from the Ponte del Cipollaro on the Appian, and about two from Frattocchie. It may have derived its name from the word Appia, (a species of vase or vessel;) which word, being formed from *ad* and *pleo*, ought, in the opinion of some, to be written Appla.

AQUA APPIA.

This water was brought to Rome by Appius Claudius C. F. Cæcus, during his censorship. (*Vide* Aqueducts.)

AQUA ARDEATINA. (*Vide* ARDEA.)

AQUA CRABRA.

A collection of waters on the hill of Tusculum. Cicero says it was brought to the city from the Tusculan region, which could not have been done without lofty aqueducts. There was formerly much dispute concerning the water at Tusculum, as there is also at present.

The Aqua Crabra is supposed to be the Marrana, and this is supplied by the Aquæ Ferentinæ, which are conveyed by an artificial canal to Centrone, near La Cregna. (*Vide* Aquæ Ferentinæ.)

AQUÆ FERENTINÆ*. LUCUS ET TEMPLUM FERENTINÆ.

The fountain of the Aqua Ferentina, or, as Cluver (*Lib. ii. p. 719*) calls it, *Caput Aquæ Ferentinæ*, has hitherto been supposed to rise at the rock under the modern town of Marino, at a spot just below the road from Castel Gandolfo, known to artists for its picturesque beauty. That is not, however, the real source; this is to be found by pursuing the road toward Rocca di Papa, to a short distance beyond the little church of S. Rocca (marked in the Map, S.R.), where a path, turning off on the right, traverses first a height, and then descends into the glen of the *Aquæ Ferentinæ*; it is not accessible below, on account of walls, and other impediments.

Some vestiges of cutting may be traced in the rocks by this route; but a moist hollow, like this, bounded by friable tufo banks, and cultivated for canes, can scarcely have retained many traces of antiquity.

Few glens are prettier than that which extends from the real source to the reputed fountain; the former proprietor, Prince Colonna, having discovered its beauties, walled it in, and thus inclosed the fountain.

The Map presents many of the details of the place, not before known to antiquaries; access having been, till lately, somewhat difficult.

The water, which is clear and cold, rises under a perpendicular face of tufo rock, which has been cut in ancient times; or, at least, the orifice seems to have been heightened. In front, some modern masonry, at a distance of only a few feet from the rock, has been constructed, (probably by way of damming up the stream for a mill,) and if any vestiges of antiquity remained, this has completely destroyed them.

In an insulated rock, a few yards above the fountain, is a small cave.

This source was but a short distance below the city of Alba Longa, and very probably supplied the inhabitants of the northern extremity of that extended place.

* Festus calls this fountain, "*Caput Etentine quod est sub Monte Albano.*" It is not impossible that this may be a mistake for Ferentine.

Livius says that Tarquinius Superbus, having appointed a meeting of the Latin chiefs at this spot, ("ad Lucum Ferentinæ,") did not arrive himself till the evening, though the others came at day-break; for which neglect, one of them, Turnus Herdonius of Aricia, had, in the mean time, inveighed bitterly against him. Tarquin, arriving, made his excuses; but Turnus, dissatisfied, quitted the assembly. Greatly provoked, Tarquin hired a servant to hide a number of swords within the tent of Turnus, and, early on the following morning, denounced him, as intending to assassinate his colleagues, and as having deferred it only because Tarquin had not arrived in time. The chiefs accompanied Tarquin to the tent of Turnus, and surrounded it while he yet slept; and the swords being discovered, Turnus was thrown chained into the fountain, ("ad caput aquæ Ferentinæ,") and a hurdle being then placed over him, and stones cast upon it, he was drowned. (Lib. i. 50, 51.) It is to be observed, that, but for the stones, the water would not have been deep enough to drown him.

The authenticity of the history is much confirmed by its exact, and apparently unstudied, correspondence with the locality: and a strong interest is at the same time given to this sequestered valley.

It has been mentioned in the article Almo, that the Aqua Ferentina was possibly the remote source of that river. It was also conveyed, by an artificial channel, to a spot called Centrone, near Morena, on the Via Latina, whence, as the Marrana, or Aqua Crabra, it finds its way to Rome.

There was a Porta Ferentina, which is said to have been superseded by the Porta Latina; it overlooked the valley of the Marrana, and the present Porta Metronia. Could this name have any allusion to the water, or only to its distant source, at which the Feriæ were held?

The Aqua Ferentina, after passing below Marino, crosses from the left to the right of the road to Rome, at the foot of the hill near a fountain; at this place it is called Marrana del Pantano, or a name equivalent.

There is a direct road from the place to L'Intavolato, or Tavolato, and the brook seems to have accom-

panied it when in its natural state; but it is now artificially diverted to Centrone and the Crabra.

It would be interesting to know whether this source is on a higher or lower level than the present surface of the Alban Lake, which is 919 French feet above the sea. The citadel of Alba Longa may be about 1200.

The source of the Aquæ Ferentinæ, says Pompeius Festus, was the place at which the council of Latium met from the time of the destruction of Alba, till the consulship of P. Decius Mus, in the year U. C. 415.

AQUÆ LABANÆ.

The Aquæ Labanæ were certain mineral waters, in the country of the Sabines, near Nomentum. Their source is at present called by the name of I Bagni di Grotta Marozza; and is at a little insulated mount near the ancient Via Nomentana, or Salaria, where are some remains of ancient buildings.

The Abbé Chaupi seems to have thought he had found the Aquæ Labanæ at La Fiora, or the Madonna della Souga; but the Abbé is seldom intelligible.

AQUA VIVA.

A Mutatio on the Via Flaminia, which is noted thus:—

Urbe Romæ.

Rubras	.	.	.	.	.	VIII.
Ad Vicesimum	.	.	.	.	.	XI.
Aqua Viva	.	.	.	.	.	XII.
Utriculo	.	.	.	.	.	XII.
Narniæ	.	.	.	.	.	XII.
Interamna	.	.	.	.	.	IX.

This road seems to have passed near the present Civita Castellana, but not through it.

AQUEDUCTS.

As the ancient aqueducts of Rome have been the subject of much controversy and of many dissertations, our notice of them will be but brief.

The Anio Novus and the Aqua Claudia united within

the city, and were distributed through the whole of Rome by means of ninety-two reservoirs, or castella.

The Aqua Julia had seventeen reservoirs in the city, and served the third, fifth, sixth, eighth, tenth, and twelfth regions.

The Aqua Tepula filled fourteen reservoirs, and was distributed in the fourth, fifth, sixth, and eighth regions.

The Aqua Martia had fifty-one reservoirs, and supplied regions three, four, five, six, eight, nine, and fourteen.

The Anio Vetus had thirty-five reservoirs, and served regions one, three, four, five, six, seven, eight, thirteen, and fourteen.

The Aqua Virgo had eighteen castella, and supplied the regions seven, eight, and fourteen.

The Aqua Appia had twenty reservoirs, and served regions two, five, eight, nine, eleven, twelve, thirteen, and fourteen.

The Aqua Alsietina supplied all the region beyond the Tyber. This is now called the Acqua Paola.

Of the modern aqueducts, the chief is that of Trevi, celebrated for the purity of its water; it is so called, not from the town of Trevi, at the source of the Anio, but from the church In Triviis, near the fountain.

The Acqua Felice and the Acqua di Termini are considered less limpid and less salubrious than the Trevi.

ARA JANI. (*Vide* RIANO.)

ARA MUTIÆ.

This place, which anciently belonged to the Veientes, is on the summit of a hill, which rises to a considerable height, and has been of great use in the triangulation for the Map, being seen from every part of the Campagna. A beautiful grove on the top of the hill has been preserved through the superstition of the inhabitants of the neighbouring village of Scrofano, who imagine that the felling of the trees would cause the death of the head of each family.



SUMMIT OF MONTE MUSINO.

A long description would scarcely give so good an idea of the place as a rough sketch; the above being from a bird's eye view, taken on the spot, the perspective has been altered.

The lower circular terrace is about sixty feet in breadth, and the upper forty. On the top or third terrace was a large circular building, as the fragments show; but the stones are small, and united with cement, so that it is impossible to judge when it was erected. Perhaps it was the altar. (*Vide Veii.*)

This curious spot may be reached either from Formello or Campagnano. The herdsmen have an idea, that in a cave near the summit is a treasure, guarded by dæmons, who persecute the curious with tempests. In making observations from the summit, for the Map, the cave was, on one occasion, the only shelter from a tempest; and this, lasting six hours, strongly confirmed the rustics in their superstition.

From Monte Musino, the Villa Mellini and St. Peter's may be seen, in the same line. La Storta and the Isola Farnese are also in line. The high peak and tower at Baccano are 3° right of Rocca Romana, which is $88^{\circ} 50'$ from the Tumulus on Monte Aguzzo. Thence to Castel Giubileo $53^{\circ} 20'$.—Soracte, Mont Albano, Palestrina, and almost every remarkable spot may be seen from this summit.

ARCO DI OLEVANO.

This is an arch cut in a rough manner through a tufo rock, and evidently intended to facilitate the passage of the road from the Capanna below Corcollo, to the small modern village of S. Vittorino, a place with about fifty inhabitants, containing the baronial house of the Prince Barberini. The hill has been deeply cut away on each side, and, where it was less expensive to perforate the rock than to remove the whole, this arch is left. It is only about the breadth of the arch of an ordinary bridge, which it somewhat resembles.

A road, now made passable, falls in from Poli, on the Roman side, down a steep hill. On the side next San Vittorino, it descends to a bridge, and then mounts another hill, at the top of which, by lifting a carriage up a rocky bank, it is possible, with a guide, to proceed to Tivoli, as is shown in the Map, the direct road having been long impassable.

Near the little river of San Vittorino are vestiges of an ancient road, and other antiquities, which may, perhaps, be ascribed to the vicinity of Adrian's villa.

Nothing is so difficult as to obtain information in a country like this, where there are so few inhabitants: if one be by chance found, he knows nothing, and perhaps excuses himself by saying he is from Pesaro or Ancona. It would therefore be presumption for a foreigner to speculate whether the Arco di Olevano was cut by a Prince Barberini, or whether it was formed by the Emperor Adrian as an approach to his splendid villa.

ARDEA. *Ἀρδεα*.

Ardea was the capital of the Rutuli, a nation or tribe occupying a small territory on the coast, between Laurentum and Antium. It still retains its name, and has one hundred and seventy-six inhabitants. Other towns, as well as this, the capital, existed in the region. (Dionys. lib. i.) The boundaries of the Rutuli were the river Numicus, Aricia, Lanuvium, and Corioli, or perhaps Antium.

Ardea was said to have been founded by an Argive colony, descended from Danæ and Acrisius. (Virgil, *Æn.* vii. 408.) Before the arrival of the Grecian colonists, the Aborigines and Pelasgi possessed the country. Strabo gives it the epithet, "Ancient," ἀρχαίαν Ἀρδεαν; and Pliny speaks of pictures at Ardea, in good preservation, as being more ancient than the foundation of Rome. (Pliny, lib. xxxv. 6.) The Rutuli, the Auruncæ, and the Sicani, seem to have been either nearly connected or the same tribes. Virgil (lib. vii.) says, "Auruncæque manus, Rutuli, veteresque Sicani;" and, according to both Virgil and Silius, the Latins seem to have been very nearly the same people.

Ardea, as the capital of the nearest hostile prince, is conspicuous in the history of the Italian wars of *Æneas*; and it seems to have continued a place of some consequence till after the time of *Tarquinius Superbus*, who, from motives of avarice, besieged the city. (Livy, lib. i. 58.) *Tarquin*, having lost his crown during the siege, through the efforts of *Brutus* and *Collatinus*, a truce with Ardea was agreed upon for fifteen years.

The Ardeatines seem to have subsequently fallen under the Roman yoke without much contest, after being weakened by internal dissensions, which had greatly reduced the number of its inhabitants; and so much had Ardea lost of its consequences at so early a period as the sixty-seventh year of the Republic, U. C. 312, that a colony was sent from Rome to help to repopulate the place. (*Vide* Livy, lib. iv. 11.)

Juvenal (Sat. 12) says that the Emperors kept droves of elephants in the meadows near Ardea. *Ælian* gives an account of the elephants bred and disciplined in the Roman territory. "They marched in troops into the amphitheatre, scattering flowers, and were, to the number of six of each sex, feasted in public on splendid triclinia, their food being spread on tables of cedar and ivory, in gold and silver dishes and goblets." Pliny (Nat. Hist. lib. viii. 2) says, that four of them even carried on a litter a supposed sick companion, walking like a dancer upon a rope. In the territory of *Laurentum*

was a place called Ad Helephantas, where these animals were kept, as is shown by an inscription given in Gruter, No. 2, page 391. (*Vide* Ad Helephantas.)

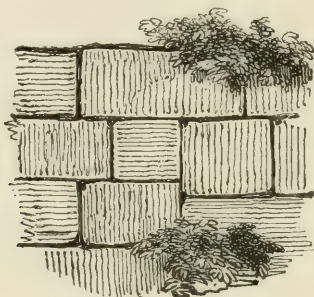
Ardea was reputed seventy stadia from the sea, a distance so much beyond the truth, (it is no more than thirty-two in a direct line,) that it is only by supposing that the Ardeatines had a station for boats, somewhere about the modern tower of St. Anastasio, to which the distance in question was referred, that any reasonable explanation of the computation can be obtained.

There was a place called Aphrodisium, on or near the coast, where the Latins held a fair. The name was probably derived from *Ἀφροδίτη*, the mother of Æneas; this hero, according to Livy, (lib. ii.,) having been lost in the neighbouring river Numicus. This place was north of the natural opening of Ardea, toward the sea. On the other side, toward Antium, was the Castrum Inui, which may have been a station for such boats as could be drawn up upon the beach.

For a long time Ardea was supposed to have occupied only the hill of the small modern village, containing one hundred and seventy-six inhabitants, thinly scattered over its surface; and it was only in constructing the Map, which accompanies this work, that the modern Ardea was found to be no more than the citadel of the ancient town, which was at least six times more extensive.

The baronial mansion of the Duca di Cesarini, who now possesses almost all the country of the Rutuli, from Nemi to the coast, occupies nearly the whole breadth of the citadel of Ardea, on the side next the sea. The other extremity was by nature joined to a high table-land formed by a ravine on each side; but the isthmus having been cut through in a very singular manner, has left three deep and broad ditches, separated by two piers of natural rock. This is the more curious, as it does not appear that these piers could have served as a bridge to the citadel, on account of their distance from each other; and though the ditch added to the strength of the fortress, yet this cannot be supposed to have been completely separated from the city. Moreover,

the rock of the citadel is much higher than these two natural piers. A road, either covered or open, probably passed, as at present, into the northern valley.—Here it may be well to remark, that the wall of the citadel of Ardea is built, (like almost all others constructed of tufo,) of blocks either parallelograms, or nearly so, though sufficiently irregular to indicate high antiquity. A small portion, wonderfully resembling the construction on the Campus Sacer, is here given as a specimen of the whole, that an opportunity may be afforded for judging on the subject which has attracted much notice*.



WALLS OF ARDEA.

Niebuhr, the celebrated historian of Rome, in page 170 of the first volume of the English translation of his History, enumerates Ardea amongst the Cyclopiian cities of Italy; and represents its walls, like those of Præneste and Alba of the Marsi, as composed of enormous polygonal blocks, similar to those of Tiryns; but this is probably an oversight of that writer, as, in page 484 of the same volume, Ardea is correctly described as surrounded by walls built of square blocks of tufo.

[* The small portion here represented would, however, convey a very exaggerated notion of the degree of irregularity observable in the walls of Ardea. A very considerable portion of these, which still forms the wall of the modern town on the north side, is built of square blocks of tufo, almost as regularly arranged in alternate courses of long and short stones as that of the Tabularium at Rome. A kind of tower, or bastion, projecting from the line of the walls, has apparently been added in the middle ages, though built principally of the ancient blocks.—E.B.]

Vestiges of these walls can be discovered only by a close inspection; as they lie here and there, amongst the bushes on the edge of the precipices which bounded them.

With respect to the walls of Præneste and of Alba of the Marsi, they are incorrectly called Cyclopiian, constructed as they are, of purely polygonal blocks, without that intermixture of smaller stones to fill up the interstices of the larger ones; which, according to Pausanias, is the characteristic of the Cyclopiian masonry; as the purely polygonal construction may be denominated that of the Pelasgic.

Two streams, one of which is evidently derived from the Lake of Nemi, and the vale or lake of Aricia, had, long before Ardea was built, worn valleys, which had left an eminence between them as a site for the city. The top is nearly a flat, having originally formed part of the great plain which extended from the mountain of Albano to the sea.

At the western side of the city, these valleys approach each other, leaving a narrow isthmus for the entrance to the city from the east; this isthmus is considerably strengthened by a high mound, or agger, extending from valley to valley, which supported, or rather backed a wall, whence, in all probability, the idea of the Roman agger of Servius Tullius was originally taken. A gap or cut exists, through which was the ancient entrance to the city; and in this is the ruin of a tower, fixing the site of the gate toward Aricia. This mound is called Bastione by some of the people of the place; but all modern names are to be regarded with suspicion when they rest only on the authority of the peasantry. Still more distant from the citadel is another similar mound, stretching also from valley to valley, and this has either been a further enlargement of the city, or a work thrown up at some time by a besieging army. These mounds are so high that when the sun is over the Mediterranean they are distinguishable from Albano by the naked eye.

It is evident, that though an ancient path might have led from the sea to the citadel, as at present, yet

the great gate of the city was at the east end of the Arx, and could only be approached by a deep valley, having the fortress on the left, and the walls and a part of the town on the right. Under these rocks of the city, on the right, is the chapel of Santa Marinella, and two or more reticulated portions of wall of Roman times may be observed. There was evidently a street running from the gate near the citadel to that in the agger. From the same gate, another street ran at right angles to the former; and a third gate, toward Antium, is marked by a descent into the valley. The whole area is well protected by steep rocks, which, though not very lofty, must have rendered the place, when walled, impregnable.

The extent is such, that a considerable population might have existed there; and the place was in fact reputed not only rich and powerful, but was finally subdued only by dissensions among the magnates of the city.

The neighbouring valleys are pretty. That toward the sea, about three miles in length, is particularly so, and in approaching Ardea from the wild woods and unpeopled coast in the direction of Antium, the traveller is led to expect a more civilized society than he meets with on his arrival. About twenty-two houses exist in the citadel. That of the feudal proprietor is a sort of castellated mansion, situated on the point of the bluff rock.

The modern gate is under the north end of this house, and is composed almost entirely of the old blocks of the citadel, which impart to it an air of respectable antiquity. The rocks seem to present a natural opening here, but the road has been cut, and much labour has been bestowed in rendering the ascent practicable. To the left, on entering, are curious excavations, which would almost seem to have endangered the wall, if anciently constructed.

At the distance of half a mile, and on the left of the road from Ardea to the sea, (the road is passable for carriages,) are indications of walls, and a passage cut in the rock to the top of another knoll, like Ardea. The place is marked Rudera in the Map, and the rock is so

full of excavations, like sepulchres, that it may perhaps have been the Necropolis of Ardea; an adjunct which it is probable every city possessed. Another castle-like ruin, lower down in the valley, is also marked Rudera. The names of these places, and the dates of their construction, are as yet unknown.

There were two places of the Ardeatine territory, the *Castrum Inui*, or of Pan, and *Aphrodisium*, whose sites have not yet been determined. It would perhaps be hazardous to fix upon the hitherto unnoticed places marked Rudera, as the *Castrum Inui*, and the *Aphrodisium*, or Temple of Venus; as the most distant of them is only two miles from Ardea. Strabo, indeed, describes them as *πλησιον*, *near*, though this word must be allowed to be somewhat indefinite; and Strabo is, besides, a very random writer. Ardea is about twenty-two miles and a half distant from the modern gate of St. Sebastian, at Rome. Strabo, with his usual incorrectness, gives one hundred and sixty stadia as the distance, or about twenty miles. Eutropius is still more inaccurate, and says Ardea is only eighteen miles from Rome.

Many vestiges of the ancient *Via Ardeatina* may be observed on the road. At the distance of four miles and a half from the town, at the church of Santa Procula, the road crosses the usually dry bed of the Rio Torto, (supposed the ancient Numicius, or Numicus, because the only torrent between Ardea and Lavinium,) mid-way between these two places, as it passes in a direct line through the forest, at about three miles from each. The people pretend, that after rains the water rises with such rapidity and violence that the road is frequently rendered impassable, and that persons have been carried away and drowned by the flood, as Æneas is said to have been.

The grove of Jupiter Indiges, and his temple, might have been at Santa Procula, or at Magione. It is exceedingly difficult to say why Æneas, a foreigner, should have become a *Θεος χθονιος*, and have been honoured with a temple, because he was drowned in a torrent; as Dionysius says was recorded in an inscription at the temple. (Lib. i. p. 52.)

The fountain of Juturna was near the river Numicus; and if the valley called Cerquetello, (from its oaks,) were searched, it might possibly be found.

At the distance of eight miles and a half is seen, on the right, the village of Solfatara; this, on account of its sulphureous productions, some have taken for the site of the *Lucus et Oraculum Fauni*, which *Latinus*, the king of *Laurentum*, consulted, on the arrival of *Æneas*. The *Aquæ Albulæ* have been considered as too distant from *Laurentum*, considering the short time allowed by *Virgil* for the journey. However this may be, it is extremely probable that the name of the place in later times was *Aquæ Ardeatinæ*; which *Vitruvius* says were cold, sulphureous, and of an unpleasant odour. The Lake of *Turnus*, which these waters are supposed to have supplied, is no longer visible, nor indeed any lake, unless we so designate the small pond marked in the Map, between this place and *Pratica*.

There is nothing further worthy of particular observation before the seventeenth mile; when, near *Valeriano*, we cross the dry beds of the different branches of the *Rivus Albanus*, and that branch of the great current of lava from the volcano of *Monte Cavo*, which supplies the streets of modern *Rome* with selci, or paving-stones. From the workmen here may be obtained specimens of the curious and beautiful crystallizations found in the lava.

From this point the *Ardeatina* becomes so confounded with other roads, that it is scarcely yet decided which is the ancient *Via*. After the twenty-third mile from *Ardea*, the road enters *Rome* by the gate of *St. Sebastian*.

Ardea may be about eleven miles from *Laurentum*, which was the nearest kingdom on that side. It is not less than twelve miles from *Albano* by the shortest way, which is a mere cart-road, though its distance is commonly considered only nine miles.

ARICIA—LARICCIA.

A small town under the *Alban* mountain, about a mile from *Albano*, but divided from it by a deep ravine,

and having a population of 1,234 inhabitants. The modern town, being the ancient citadel, is difficult of access; nevertheless, the post-road has been carried through it, instead of along the ancient Appian, through the influence of the Papal family of Chigi, who have a large palace and a beautiful park there.

Aricia was independent till the Romans usurped the dominion of Latium. The ancient town extended down the steep declivity, from the citadel to the Appian road in the valley below.

Aricia is called sixteen miles from Rome, in two of the Tables. In a third, we find a Bobellas, X.; Aricia, III.: but here the numbers must be wrong. One hundred and twenty stadia are given by Dionysius; but these must be reckoned from the walls of Honorius, or the gate of St. Sebastian.

In fact, by the Appian Way, the distance of sixteen miles would be rather too little; but the ancients seem, in general, to give, as the distance of a place, the number of miles marked on the last milestone, even though the place should be considerably nearer to the next.

Strabo says, "Beyond the Mons Albanus is the city of Aricia, on the Via Appia, one hundred and sixty stadia from Rome. The place is in a hollow, but the citadel is strong, and on a summit." He thus makes the distance twenty miles; unless, with his usual inconsistency, he is speaking of stadia at ten to a mile.

The ancients seem to have considered Nemus and Aricia as one and the same place; thus the Tauric Diana, of the adjacent Nemus, was said to have been consecrated at Aricia. Philostratus also says, that "one hundred and twenty stadia from Rome, Apollonius met with Philolaus, of Cytium, near Nemus, which is in Aricia." (*περι το Νεμος το εν τη 'Αρικεια*, p. 176.)

Aricia is first mentioned in history in the time of Tarquinius Superbus, when Turnus Herdonius, its king, or chief magistrate, was thrown into the Aquæ Ferentinæ. (Liv. lib. i. 50, 51.) Shortly after this, Porsenna, having made peace with the Romans, attacked Aricia with an Etruscan army; in one of the battles, Aruns, his

son, was slain, whose monument still exists outside the town of Albano.

It seems that Aricia was not entirely subdued till about the year U.C. 416; (or, according to Paterculus, U.C. 411;) when Lanuvium, Velitræ, and other places in this direction, were also reduced. It would appear from Festus, (*in voce Municipium*,) that the entire populace were then transported to Rome*. At a later period, the place was made a colonia, and fortified by Sylla; and was in consequence, together with Antium and Lanuvium, sacked by his rival, Marius.

The whole of the present population of Lariccia is comprised within the hill of the ancient citadel. This fortress was erected upon strongly-built foundations, seemingly the substructions of a temple; they may be observed on the right, immediately on entering the modern gate, which, with the wall, is built with the ancient blocks of peperino.

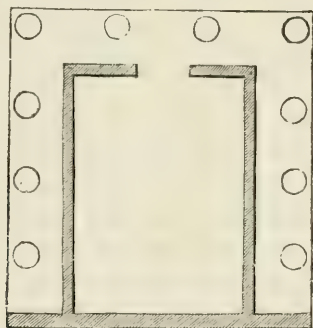
On the north side of the hill, also, opposite Albano, those who are accustomed to such investigations, may perceive, by careful examination, many portions of the ancient wall of the citadel, in their original position; and on these many of the modern houses are founded. The blocks are parallelograms. The steep descent so abounds with trees, that all are excluded from a sight of these remains, except such as take an interest in antiquarian investigations. Probably the precipice on the south retains other foundations.

From the modern town the descent to the Vallericcia (Lacus Aricinus†) and the Via Appia, has vestiges of

[* This is a strange mistake. The words of Festus (or rather of his epitomizer Paulus Diaconus), "quorum civitas universa in civitatem Romanam venit, ut Aricini," relate to the admission of the citizens to the franchise of the Roman state, which it appears was bestowed upon all those of Aricia at one time, as it was also upon the people of Cære and Anagnina.—E.B.]

† Though there is at present no water in the great crater (called Vallericcia) below the town, yet it is clear that before an artificial cut was made, between the houses Pagliarozza and Casalotto, on the lower side of the circuit, the whole must have been one sheet of water, supplied from the Lake of Nemi, by subterraneous channels, either natural or artificial.

habitation. In the valley, and near the ancient road, are ruins of a curious description, apparently the remains of a temple;—this seems to have been first observed by Professor Nibby. In its construction there is something very peculiar. It, perhaps, resembles that of the Tauric Diana, the metopes of which, as the Greek tragedian asserts, were open. It is in too dilapidated a state to determine even its order; but the walls, which are of Alban stone, and now sustain a modern roof, are high enough to admit of two stories. The temple must have had nearly the same appearance as that of Juno, still existing at Gabii*. Of the number of columns it is not easy to judge, but the termination of the porticos behind is observable. It is probable that the cell may be somewhat longer than is represented in this plan, but



the sketch is sufficiently accurate to show the peculiarity of the building. The dark portion is that now existing. The passage of Vitruvius relating to the Temple of Diana, deserves to be cited:—"Item generibus aliis constituuntur ædes item argutiùs in Nemori Dianæ, columnis adjectis dextrâ ac sinistrâ ad humeros pronai." There is at present a door in the back wall, which, nevertheless, could scarcely have been any other than the *posticum* of the temple.

[* With regard to the probable age of this temple it may be observed, that M. Abeken, who has published in the *Annali dell' Istituto* for 1840 an elaborate description both of this edifice and the very similar temple of Juno at Gabii, has brought forward strong reasons for assigning them both to the period towards the close of the Roman republic.—E.B.]

It is true that these remains may not be those of the Temple of Diana, but taking Strabo's account into consideration, the possibility of their being so is worth noting. He says, "The grove of Diana was on the left of the Via Appia to those who ascended from the valley to the temple." The passage, however, is so corrupted, that it is now almost useless to comment upon it. The Madonna del Galloro, or indeed any other situation to the left of the rising of the road toward Genzano*, may here be understood.

The ceremonies of the Temple of Aricia were, according to Strabo, barbaric and Scythian, like those of the Tauric Diana. The priest (Rex Nemorensis) was always a fugitive who had slain his predecessor, and always had in his hand a drawn sword, to defend himself from a similar fate. There was a tree near the temple, whence if a fugitive could approach and carry off a bough, he was entitled to the duel, or Monomachia, with the Rex Nemorensis.

A most curious basso-relievo was found in the neighbourhood some years ago, representing several personages, among whom is the priest, lately in possession, lying prostrate, with his entrails issuing from a wound, inflicted by his successor, who stands over him with his sword; there are also several females in long robes, in the Etruscan style, who seem to invoke the gods. This basso-relievo and the passage of Strabo mutually explain each other. It was bought by a stranger and carried to Russia; but there is a plate, though now very scarce, and known but to few, (which was made from the marble,) bearing every mark of undoubted authenticity.

"The temple," says Strabo, "is in a grove. Before

* This rising of the road, which is here supported by the magnificent substructions already noticed, (*vide* Via Appia,) was called the Clivus Aricinus and Clivus Virbii. Juvenal (Sat. iv. 117) speaks of it as in his time haunted by beggars, who were accustomed to assail carriages on the ascent, as the modern road to Genzano is at present.

The people of the place seem to have perpetuated the custom, and even to think they have a right to demand money.

it is a lake like the sea. A high mountain range encircles the temple and the lake, forming a hollow and deep valley." The latter part of this description seems to indicate the Lake of Nemi: but the former expression, "lake like the sea," seems rather to refer to that which anciently existed in the Vallericcia, and is quite inapplicable to Nemi. The same author says, that "the fountains are also seen, whence the lake is filled, one of which, called the sacred, bears the same name as the genius of the place." This name many have thought to have been Juturna, and some, *Ægeria*; both one and the other are, however, equally uncertain. If, in the lake of Nemi, there should be found a fountain, (which, as Strabo says, "is very conspicuous,") that must be the Lake of Diana, or *Speculum Dianæ*.—Although this fountain is said by Strabo to have been in his time so conspicuous, yet if not now discoverable, his confused narrative should not prevent the observation of such peculiarities as still exist.

Below Aricia, on the left of the Appian, and not far from the temple, are some remains of the wall of the city, of volcanic stone, and of much more irregular workmanship than usual; and beyond, there exists, in what appears to have been a part of the same circuit, an Emissarium, which is generally supposed that of the Lake of Nemi. This, as Strabo says, would have been conspicuous from the Via Appia, and its internal structure would, as he farther tells us, be concealed. If there be no other, it may have been the fountain of the Arician *Ægeria*. By consulting the Map, it will be seen that this point is much nearer the Lake of Albano than of Nemi. Below the Via Appia in the Vallericcia, or *Lacus Aricinus*, is the outlet of another Emissary; this is also reputed to have run from the Lake of Nemi—on what evidence I cannot tell.

Of the origin of the church of the Madonna del Gallo, situated on the height between Aricia and Genzano, and of the import of its name, nothing seems to be known.

The site of the Temple of Diana and that of the Fountain are worthy of further investigation.

ARPINUM. (*Vide* ARTENA.)

ARRONE.

The Arrone is the natural outlet of the Lake of Bracciano, and runs by Galleria, or Careja, now Galera, and the modern Buccia; after crossing the road to Civita Vecchia, a little beyond Castel del Guido, it passes near Maccarese, and falls into the sea. It is now, from a natural subsidence of the waters of the Lake of Bracciano, and from the diversion of almost all the remainder into the aqueduct of the Acqua Paola, reduced to a small stream; and in the meadows, near Castel di Guido, it is scarcely six feet wide.

The Arrone formerly ran into marshes near the sea, at Fregenæ, as it does now near Maccarese, producing unwholesome swamps and malaria in abundance.

ARSIA SILVA.

According to Livy, this wood was “in agro Romano.” Valerius Maximus “de Miraculis” places it near Veii. Plutarch, in the Life of Publicola, calls it *ΟΡΥΣΟΣ*, which has been translated, Ursus Lucus.

It is difficult to point out the exact site of this forest, but it lay in the district between Veii and the coast, and was therefore in that part of Etruria called the Septem Pagi of the Veientes.

Perhaps the Arsia Silva was the great wood and valley, on the Acqua Traversa, beyond the third mile, and to the left of the Via Cassia.

ARSOLI.

A small town near the Via Valeria. The baronial mansion is the property of Prince Massimo. The details of its topography are not given, the place not having been examined for the Map.

It is said to be six miles from Rio Freddo. There is an ancient way to it over the high mountain between La Scarpa and Rovianello, in which, according to the peasants of the neighbourhood, there is a well of curious construction.

Not far from Arsoli, on the Via Valeria, is, as Professor Nibby states, the ancient milestone XXXVIII.; corresponding with about thirty-six and a-half of the modern road. At mile thirty-five this gentleman found some polygonal substructions belonging to the ancient road; and also some superstructions intended to prevent the fall of a hill overhanging the road. A church and a spring are near this spot.

ARTEMISIUS.

This seems to be the long line of mountain stretching between Monte Cave or Mt. Albano, and Velletri. Artemisius was of course sacred to the Diana of Aricia, or Nemus.

Its modern name is Mt. Arriano, which, under other circumstances, would seem derived from Ara Jani, rather than from Ara Dianæ.—The Diana of Nemus was worshipped with Scythian or Tauric rites; and the name Arriano has by some, been referred to a tribe of Scythians called Ariani, but Ara Dianæ is the more probable derivation.

The old post-road passed over this mountain to Velletri. It was a deserted and dangerous country, and covered with forests. It is said that there was a village called San Gennaro near, but this is now destroyed. The old road is still passable on horseback. On the left is the mountain; on its summit several mounds and ditches, visible from all parts of the country, seem to mark the spot where the Spanish encamped, previous to the battle of Velletri, (A.D. 1734,) which determined the succession to the throne of Naples. It has been asserted that there is on the summit of the mountain the ruin of a temple, consisting of great blocks, but this wants confirmation.

The range, beginning with the hill above Nemi, (called perhaps Monte Secco), having Arriano in the centre, and, towards Palestrina, the hill of the castle of Algidus, formed the southern boundary of the great crater of Mont Albano, before the central cone of Monte Cave was produced. The Map shows this great circle at one view.

The old post-road ascended to Marino, and passed Palazzuolo and La Fajola on the summit; then, descending to Velletri, it went by Cora, Norma, Sermonea, and Sezzi, to Terracina. It is now rendered useless by the restoration of the Via Appia through the Pontine Marshes. During the last century, it was one of the most difficult and disagreeable districts in Italy for the traveller.

ARTENA VEIENTIUM.

The town so called belonged either to Veii or to Cære, till it was taken by one of the kings of Rome. (Livy, lib. iv. 61.) It was situated between these two places, and on the confines.

As the place was of little consequence, and was destroyed in early times, it not likely to have left many vestiges. The spot now called Boccea, or Bucca, near the river Arrone, about twelve miles from Rome, is, perhaps, its most probable site. There is here a high and insulated point which has all the appearance of a citadel, and which seems to have been occupied at a subsequent period (as most of the ancient sites were) by a patrician villa, which assisted in the destruction of its remains.

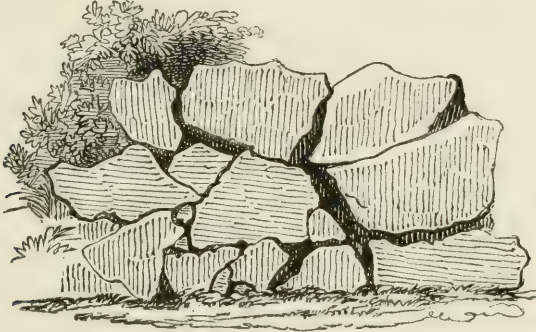
ARTENA VOLSCORUM.

A strong town of the Volsci, now Monte Fortino, or rather upon a hill near Monte Fortino. It was taken by the Romans, U.C. 351; beating back the Artenenses, who had attempted a sortie from the city, the Romans entered with the fugitives, and thus obtained possession of the place. Both city and citadel were destroyed by the Romans; (Liv. lib. iv. 61;) and Cellarius says—*“Positio incertissima immò ignota hujus oppidi est.”*

Monte Fortino has at present 2,472 inhabitants.

The site of the city of Artene was first discovered and visited in the year 1830, by the present Lord Beverley. It is distant scarcely more than a mile from Monte Fortino, toward the south-west, and is now called La Civita, (a name which always indicates an ancient city,) and Il piano della Nebbia. The site is a rocky

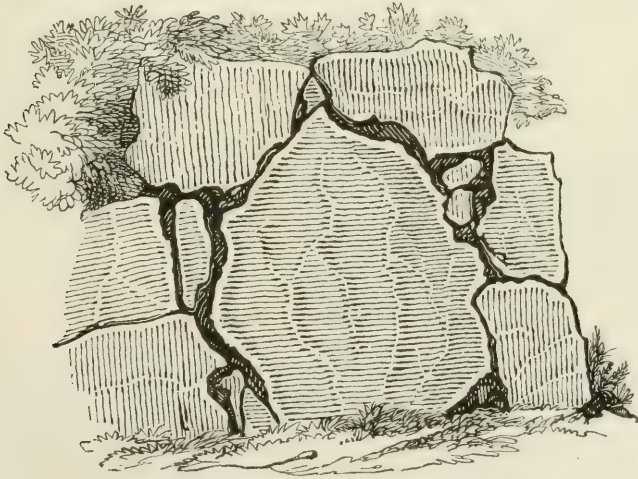
mount, difficult of access, and much overgrown with bushes. On the north is a wood, on the west the ground falls in precipices, on the south is a cave, and on the east, the road from Monte Fortino enters the inclosure. The place was not large, but the walls are of massive and rough blocks of limestone, indicative of an early period.



Stones five feet by three.

WALLS OF ARTENA.

The citadel was separated from the town by a strong fortification of equally rough materials; and its walls are of larger blocks. Indeed, as the citadel of every



Stone seven feet wide.

WALLS OF THE CITADEL OF ARTENA.

place must generally have been erected before the town, its ramparts afford the best example of the style of the time of the founder.

These walls of Artena being built of large rough blocks, and having small stones inserted in the interstices, will be found to possess much more of the characteristics of the Cyclopian style, than any other of those polygonal structures, so common in Italy, on which the title has been frequently bestowed. This style seems so natural and inartificial, that it is strange it was not more universal; possibly it was the most ancient way of building among the *Æqui* and *Volsci*, for we hear of no repairs at Artena by the Romans. The characteristics of the Cyclopian style*, given by Pausanias, are, that the blocks should be large and rough, and the intervals filled up with small stones. That of the polygonal masonry is, that each stone being cut to fit exactly with those around it, no small stones were or could be used. Tiryns is the example given by Pausanias of the Cyclopian style, and there the nearly rough blocks and the small stones are observable. It is true that the western side of Tiryns has a great proportion of polygonal walling, but this, which was so common in Greece, could not be the part which Homer,

[* It is incorrect to say that Pausanias gives these as "the characteristics of the Cyclopian style," or Tiryns itself as an example of that style. Neither Pausanias, nor any other ancient writer, ever uses the term *Cyclopian* for the purpose of designating any *style* of architecture or construction, as the term is employed by modern antiquarians. He indeed gives a minute description of the mode in which the walls of Tiryns were constructed, and tells us that they were built by the Cyclopes, who also erected those of Mycenæ, as well as the gates of that city: and we find the epithet Cyclopian repeatedly applied to the latter by Euripides: but neither the poet nor the historian would ever have called any other walls Cyclopian merely on account of a resemblance of style. In this sense the term is one entirely of modern adoption, and, as the walls and gates of Mycenæ itself approach much more to the regular polygonal style than to that exhibited at Tiryns, it is a purely arbitrary assumption to limit the term Cyclopian to the latter. How far we are warranted in believing in all cases that greater rudeness of construction, as exhibited in these supposed walls of Artena and a few other instances, is sufficient evidence of very remote antiquity, is a point which may admit of considerable doubt.—E.B.]

and after him Pausanias, allude to as wonderful. Tiryns had stood nine hundred years before it was destroyed, and the walls might have been repaired—the western side being re-built in after times, and only the eastern, left as originally built by the Cyclopians. The stones of some countries, easily and naturally separate into polygons; and at this day the vicinity of Arpino presents, in consequence, many specimens of walls nearly approaching to Cyclopian, though newly built.

A detailed account of Arpino cannot be introduced in this work, as the Map does not extend so far; but it may be mentioned that the Cyclopes assisted in making the gate at Mycenæ, (*vide* Pausanias in Argol.,) and there they cut and even squared their blocks; and that Diomede, who of course had often seen that gate, founded the city of Arpi, in Apulia. Query: Did any of that, or any other Greek colony reach Arpinum, the name of which seems a derivative?—for the gate of Arpinum, now called Acuminata, remains in such a state, that the size, the form, and even the number of stones, seem almost a copy of the gate of Mycenæ. The blocks also on each side of the portal, advance, in the same manner, as if to embrace a triangular stone above the opening. The triangular stone, with the two jambs, and the architrave, unfortunately do not remain, but the upper part of the opening could have been closed in no other manner.

These observations cannot here be pursued, but they serve to show that there must have been that connexion between Italy and Greece in early times, which history or tradition has recorded. It is not unworthy of observation, that almost all the Italian cities with fine walls, are said to have been walled by the Romans*; such as

[* Sir W. Gell here evidently refers to the circumstance to which he has repeatedly adverted elsewhere,—that we find those towns mentioned in the treatise, or rather collection of fragments, bearing the name of Frontinus de Coloniis, as “muro ductæ:” an expression from which he appears to think that we are entitled to infer that in these cases the walls were coeval with the colonies. But in most instances the colonies referred to by Frontinus are the military ones of Sylla or Julius Caesar, and it is certainly impossible to assign the massive defences of Signia or

Signia, Circaei, Verulæ, Alfidena, Alatrium, Ferentinum, Norba, and Privernum, which present the best specimens of the mural architecture of Italy.—It might be suspected that the Ortona of Livy was this Artena; for he says, (lib. iii. 30,) Horatius retook from the Æqui, (who were repulsed at Algidus,) both Corbio and Ortona;—Ortona, therefore, if it be not Artena, must have been in this vicinity.

ARX CARVENTANA. (*Vide* ROCCA MASSIMA.)

ASTURA.

“Astura Flumen et Insula.”—PLINY.

Astura still preserves its ancient name. It is about seven miles from Antium, and is reputed six from Nettuno. It is more properly a peninsula than an island,—projecting from a flat and woody coast. A high tower, with a modern fort, probably erected as a security against the Barbaresques, marks the spot.

Astura was a marine villa of Cicero. (*Vide* Plutarch in Vita Ciceronis, c. 47.) That orator had so many villas, that in one of his epistles he writes, “In Tusculano hodie, Lanuvii cras, inde Asturæ cogitabam.” (Lib. xiv. epist. 2.) In describing his villa at Astura to Atticus, he says, “Est heic locus amœnus, et in mari ipso, qui et Antio et Circaeis adspici possit.” (Lib. xii. 19.) About midway from Nettuno are several massive ruins of brick. At the mouth of the river was a station for ships.—The varieties of the name of the place are, Satura, Statura, and Stura.

Not far from Astura, the road to Circaei crosses the Fluvius Nymphæus, which rises below Norba. Astura was twenty-four miles distant from Circaei, the road running along the coast by

	Mill. Pass.
Clostris	IX.
Ad Turres Albas	III.
Circeios	XII.

Norba to so late a period as the close of the Roman republic, however probable it is that the colonies sent out in the earlier ages of the city may have been thus fortified.—E.B.]

The distance from Ostia to Circei, is differently stated by the ancient authorities. According to Pliny, Latium was only fifty miles in length from Ostia to Circei; the Peutingerian Tables give seventy miles as the distance, and Strabo sixty-six, or sixty-nine miles. These differences arise from the imperfect system of numeral notation amongst the ancients.

Astura is now almost without inhabitants; at the tower there is a guard of sickly soldiers.

Virgil mentions the “*atra palus Saturæ*,” and Silius Italicus speaks of the place in similar terms. The malaria was therefore known to exist there in ancient times.

At Astura are the remains of many Roman buildings, and of a mole, raised evidently upon arches; the brick ruins on the beach, going to Nettuno, may be those of the villa of Cicero. The road from Astura to Nettuno, by the beach, lies through a pretty country, well wooded, and with park-like scenery.

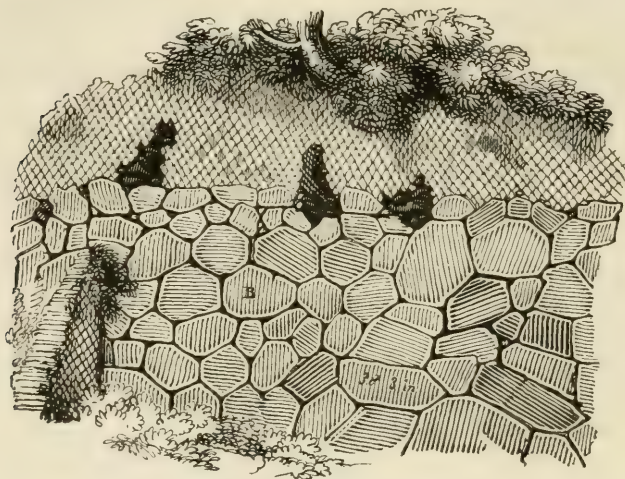
BACCANO. (*Vide AD BACCANAS.*)

BALBINA, *Santa*.

Santa Balbina is one of those little towns or castles which, like that at Sacco Muro, was under the dominion of the Tiburtines; falling with their metropolis into the power of the Romans, they submitted without being individually engaged in the struggle, and are thus unknown to history.

Santa Balbina is scarcely two miles distant from the ruins at Sacco Muro; the site was selected as a stronghold, and the area within its walls was capable of containing a small community. The ruins may be seen on the left of the road, from Tivoli to Vico Varo, about four miles from the former, but it is only through one opening in the knolls that they are visible. They are scarcely three hundred yards from the road, and may be recognized by the ruins of a building of the Roman *opus reticulatum*, mixed with polygons of Sabine construction, —which, however, differ essentially from those of Sacco Muro.

This place is another of the frequent instances of an ancient city serving as the site of a Roman villa. [See p. 134.] Subjoined is a specimen of the style of the walls as now existing.



WALLS OF SANTA BALBINA.

There is another portion where the stones are placed so as to form a sort of rude arch round one or more blocks, an idea of which may be obtained by observing the stone marked B, round which three hexagons and a heptagon are arranged, as if upon a centre. The western side of the town has a similar arrangement upon a mass of more than twenty stones; and, indeed, in the present instance, if B and six of the lower blocks were taken away, an arch would be left.

BARCA CASALE. (*Vide FALERII.*)

BARCHO.

A place near the descent of the Aquæ Ferentinæ, below Marino. (*Vide Almo.*)

BARCO.

A species of tumulus near the quarries, not far from the Ponte Lucano. (*Vide Aquæ Albulæ.*)

BARDELLA.

The ancient Mandela, whence the modern name is corrupted. It has one hundred and twenty-two inhabitants; but, including that of Cantalupo, the whole population of the hill amounts to six hundred and ninety-one.

Bardella is on the western point of the hill, and overlooks the beautiful site of the convent of San Cosimato, and the valleys of the Anio and the Digentia. It is about two miles from Vico Varo, and the little river of Licenza is crossed in the way. The situation is too advantageous, both for defence and enjoyment, to have been neglected by the ancients.

BASSANO.

A small town near Ronciglione and Sutri. The name is probably derived from that of a Roman proprietor, (perhaps Bassus,)—as many of the names ending in *ano* seem to have been.

BEBIANA.

A place situated beyond Laurium, on the Via Aurelia, on the modern road to Civita Vecchia. The Peutingerian Table gives the road thus:—

Româ, Viâ Aureliâ.

Lorio	.	.	.	.	.	.	.	XII.
Bebiana	.	.	.	.		(supposed)		V.
Alsium	.	.	.	.	.	.	.	VI.

On our first examination of the road, at the distance of a little more than three miles from Lorio, or Laurium, just after ascending the hill from the pretty and wooded banks of the Arrone, where the Via Aurelia still retains its pavement entire with its curb-stones, (or did so in the year 1825,) some ruins were observed on an eminence to the left: they had, however, only the appearance of a villa, or of a great tomb, and such, in fact, they must have been.

The place best corresponding with the distance of six miles from Alsium is Torrimpetra, (about five miles

from Laurium, by the Aurelian Way,) where, on the road, many traces of foundations may be observed near the farm-house, and beyond some sepulchres border the road. There is a tower upon an insulated eminence on the right of the road at this point, and near it a pretty wood, with banks sloping toward the valley of the Arrone. After this, the road descends into the ugly flat regions of the coast.

BELMONTE. (*Vide AD VICESIMUM.*)

BLERA, *now* BIEDA.

A town of the ancient Etruria, just beyond the confines of our Map, near Ronciglione and Sutri. The population is still considerable; and there are several remains of antiquity, consisting chiefly of tombs cut in the rock and walls.

At San Giovanni di Bieda, on the road between Vetralla and Viterbo, are several sepulchres in the rock, with mouldings of genuine Etruscan architecture. A stream running from Blera has here worn in the soft volcanic stone, a deep valley with rocky sides.

The Etruscans delighted in tombs excavated in such situations; and those in this valley are both extraordinary and numerous. The stream unites with another from near Viterbo, which, like the former, presents on its banks, at Castel d'Asso, a series of tombs, and also inscriptions; which can only be compared with those in the valley of the tombs of the Kings, (Biban el Moluk,) near Thebes. Another joins this, from Norcia, a curious and interesting Etruscan city; and in this valley is a Doric tomb, with painting and sculpture: the Grotta del Cardinale is another of these curious tombs. They are painted like those of the Tumuli of Tarquinium, and are as yet unknown to the antiquaries and literati of Europe*.

[* These tombs have since been fully examined and described in the *Annali dell' Istituto*: an abridged account of them all will be found in Abeken's *Mittel Italien*, p. 255—259 Sir W. Gell's expression of a *Doric* tomb seems to point to the same conclusion as that arrived at

BOLA, now POLI.

Commentators are of opinion that the *Βολαι*, said by Dionysius (lib. viii. 20,) to have been taken by Coriolanus after the capture of Pedum and Corioli, was not the town of Bola, but of Bovillæ: and that the expression “ἐπι Βολας,” is an error for “ἐπι Βοῖλλας.” “Bolæ,” says this writer, “was then an illustrious city, and one of the few remaining Latin towns of the first order. The combat was furious, because the inhabitants not only fought from the walls, but, opening the gates, rushed down the steep upon their enemies.”

The opinion that Bovillæ is here intended, seems probable; for Coriolanus had already subdued, in coming from Circei, the Tolerini and Bolani; and then took the towns of Labicum, Pedum, Corbio, Corioli, and *Βολαι* (or *Βοῖλλαι*.) (*Vide* cap. 17, 18, 19, 20.)

Plutarch, in his enumeration of those subdued by Coriolanus on this occasion, gives the Tolerini, the Vicani, (or, according to some editors, Libicani,) the Pedani, and then the Bolani, who, “defending their walls, were taken by force and punished.”

Plutarch’s account appears, at first sight, to militate against the conjecture of the commentators of Dionysius, as representing Coriolanus to have gone directly from Labicum, through Pedum, to Bola, and thus to have increased his distance from Rome; but as in a subsequent passage, Plutarch says that “Bollæ, only one hundred stadia from Rome,”—the distance rather of Bovillæ than of Bola,—was afterwards taken by the same individual, he must have referred to Bovillæ, and so far the passages in the two authors are reconciled; but as the declivities, down which the inhabitants are said by Dionysius to have rushed, are inapplicable to the flat Bovillæ, this part of the history must have referred to Bola, which is on an eminence.

Bola, or Poli, is now a town of 1,185 inhabitants,

by M. Abeken, that these sepulchres do not belong to the earliest ages of Etruscan civilization, but to those when the Greek influence had begun to make itself sensibly felt.—E.B.]

and is situated upon a rock, in a valley which pierces deeply into the mountain of Guadagnolo*. The site, like that of San Gregorio, under the same mountain, is well adapted for purposes of defence; being a long and narrow rocky promontory, running from the foot of the hills into the valley, and only united to them by an isthmus; on which now stands the large and castellated mansion of the Duke of Poli. There is only one entrance, and that up an ascent, the rest of the circuit of the town being a steep precipice, about fifty feet high, on the verge of which the backs of the houses form a species of continued castle-like curtain, much resembling some of the towns in the Greek islands, and particularly in those of Seriphus and Siphnos. Poli is a most secluded place, but is accessible in a carriage. A few remains of antiquity exist, of Roman times. There is a rugged path from Poli to Guadagnolo, and another over the mountains, to Palestrina. There is also a bridle-road toward Tivoli, through Casape and San Gregorio. The number of deep ravines between Poli and Gabii have rendered it difficult to construct a road in the direction of Rome; in consequence of which the carriage-road runs along a flat between the ravines of Ponte Lupo on one side, and Ponte di S. Antonio on the other; but below Corcollo, many of the torrents of the plain are united and form one stream; after which the road becomes more tolerable: near Castiglione, it falls into the Via Gabina.

The junction of this road from Poli with that of San Vittorino, near Corcollo, is at the Arco di Olevano; and, till a few years ago, could not be effected without a dangerous descent, which has lately been improved.

At the distance of about a mile on the road from the valley of Poli to the plain, the Villa Catena, formerly the residence of Innocent XIII., one of the Popes of the Conti family, is seen on the right. Strangers are

* The feudal honours of Poli and Guadagnolo are united in the Torlonia family, Dukes of Poli and Guadagnolo. They have been obtained from the ancient proprietors, the Conti, or their descendants, the Cesarini, by purchase and by marriage.

allowed to pass through its extensive pleasure-grounds and plantations. The Conti family have so many other villas in different parts of the country, that the Catena is now nearly deserted.

On the grounds of the villa, three distinct mansions were erected by Innocent, one of which he dedicated exclusively to himself and his court; one to the quartering of a troop of horse; and the third to the infantry, who did the duty of the palace. Till lately, the furniture remained in the state in which he had left it at his death, which took place in 1724.

BORGHETTO.

A curious castle, built of the black volcanic stone which once paved the Via Latina, near which it stands, on the left. Borghetto is on the site of Ad Decimum, the first ancient Mutatio on the Latin road.

This was one of the fortresses of the feudal times, built by the great families of Rome, (Frangipani, Savelli, Colonna, Cajetani, Orsini, &c.) in different parts of the country, to resist either the popes, or each other. This of Borghetto, was probably the cause of the desertion of the Latin Way.

The form of the castle is an oblong parallelogram, with four towers, united by a curtain on each side.

There was formerly, according to Donius, (a Florentine, who wrote a treatise on the malaria of the Roman states,) a village called Borghetto. This, he says, was depopulated by the effects of an unwholesome spring, forming a ditch of black and fetid water, called Solforata, and emitting a sulphureous and unwholesome vapour. The spring was to the west of the village; but he says that its effects do not extend to Grotta Ferrata, on the mountain to the east of the village.

The Mutatio was so situated, that the horses from Rome drew travellers up only one-half of the long and tedious hill; the latter half falling to the share of those of Ad Decimum.

BORGHETTO.

A little place on the Tyber, not far from the Ponte Felice, with only forty-two inhabitants. It is now esta-

blished as the post between Civita Castellana and Otricoli. There are two or three large houses here in a state of decay.

BORGHETTACCIO.

This is a single house, situated on the right of the Via Flaminia, thirteen miles from the Capitol, or twelve from the Porta del Popolo. It seems to have been also called Malborghetto.

A post-house having formerly existed on the Via Flaminia, at about only four miles distant, Borghettaccio can scarcely have been intended for a modern inn. Its appearance is so like that of the buildings of the lower empire, that the traveller imagines he has arrived at the remains of a *Mutatio* or *Mansio* of that period. The walls of the habitation seem strongly built, in a good Roman style; and round a frieze which crowns them, the word *Constantinus* is very visible. Whether the ruins of an ancient tomb have been converted into a house, cannot be decided; but the inscription, *CONSTANTINVS PETRASANTA.....S PIV MAX RESTAVRAV.....* (this is all that can be easily deciphered,) does not destroy the probability that Malborghetto was an ancient *Mutatio*.

It is now a wretched Osteria.—On the same side of the road is a curious circular tomb, with buttresses; and, on the other, *Pietra Pertusa*.

BOVACCINO; TORRE DI BOVACCINO.

A tower, built on the ruins of the ancient Ostia, to defend the principal mouth of the Tyber from the Barbaresques and others.

The depositions of the river having encroached upon the sea, the tower of San Michele was afterwards erected; but even this is now so far inland, that an enemy might easily disembark on the long points of sand, which are perpetually lengthening from the *Isola Sacra*.

BOVILLÆ*; BOBELLAS. *Βοῖλλαι· Βολλαι· βολαι.*

This city is said to have been founded by Latinus

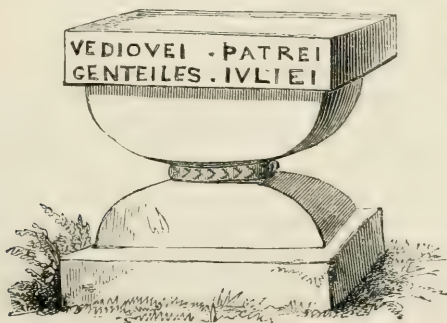
* *Bovillæ*, à *Boum* multitude; quasi *Boum Villa*.

Silvius, of Alba; as were also Præneste, Tibur, and Gabii. (De Orig. Gent.) It was a rich and important place, as is proved by the history of its conquest by Coriolanus. The situation not being defensible by nature, more care seems to have been bestowed in the construction of the walls. The neighbouring and singular pile, called Palaverde, was raised out of their ruins; which consist of large quadrangular blocks of volcanic stone.

The Tabula Peutingeriana gives ten miles as the distance from Rome to Bovillæ; but the ruins, now so called, cannot be less than twelve from the ancient Porta Capena, or eleven from that of St. Sebastian. But Plutarch (in Vit. Coriol.) allows one hundred stadia, or twelve miles, as the distance from Rome—if, in the passage referred to, he means, as we suppose, Bovillæ, and not Bola; which was certainly at a much greater distance from Rome. For further information on this point, the reader is referred to *Bola*.

Among the ruins of Bovillæ, an altar was discovered in some recent excavations, so curious, that, as it is said to have since perished, it is worth mentioning here.

The Julian family, who came from this place, and wished to be thought descended from the ancient patricians of Alba, might have been capable of fabricating such a document; but this we cannot suppose them to have done, as it carries with it the appearance of high antiquity, both in the inscription and the rough peperino of which it is formed; and it seems on every account genuine, and of great interest.



On the other side was written,—LEEGE. ALBANA.
DICATA.

This altar seems to have been one of the most ancient Etrurian forms. There is one of the same shape painted in a tomb at Tarquinii; and the learned Professor Nibby mentions another, supposed to have been dedicated to Aius Locutius,—the Dæmon, who, in mysterious sounds, advised the Romans to repair their walls, for the Gauls were coming: it is inscribed—

SEI DEO SEIVE DEIVAI*

EX. S. C.

Tacitus expressly says, (Ann. ii. 41,) “Sacrarium Genti Juliæ, effigiesque Divo Augusto, apud Bovillas dicantur.”

A part of the Circus Ludorum, and the theatre, are also among the ruins recently excavated at Bovillæ. These remains seem to have been well known some years before; at least, in the *Via Appia* of Pratilli, published at Naples in 1745, the monuments of the Gente Giulia are mentioned.

Bovillæ was certainly the place where they existed; for Nero ordered that the “Ludicrum Circense, ut Juliæ Genti apud Bovillas, ita Claudiæ, Domitiæque apud Antium ederetur.” (Ann. xv. 23.) Yet Pratilli says, that the monuments were not in the town.

Had there been no ruins, Bovillæ might, indeed, have seemed better situated on the knoll or lowest elevation of the hill on the right of the modern post-road, opposite the Villa Barberini, and on which the pillar of

[* Professor Nibby appears to have overlooked the circumstance that this peculiar formula is mentioned and explained by Aulus Gellius, from whom we learn that it had no relation to Aius Locutius, but was addressed to the unknown deity that was supposed to cause earthquakes. He tells us (lib. ii. c. 28) that the ancient Romans, from their ignorance of the cause of these phænomena, and their strict observance of religious rites, used, whenever an earthquake took place, to proclaim a festival without mentioning the name of the deity in whose honour it was to be celebrated: and if any accidental pollution of the sanctity of this festival took place, they sacrificed a victim in expiation, with the formula *SI DEO, SI DEÆ*.—E.B.]

Boscovich is placed. The lower, or northern end of the city, would then have been nearer to the ten miles from Rome. Moreover, an ancient road ran hence to the Via Latina; another ran up the hill toward Alba Longa; another branched off toward Antium and Ardea; and the Appian would have passed through the town. There may be one or two tombs within the circuit; but this forms no objection, as Bovillæ might have been destroyed before they were erected.

On the other hand, the site of the Julian monuments is nearer the bed of the Rivus Albanus, from which stream the inhabitants of Bovillæ were probably supplied with water; and the distance from one to the other is not by any means great.

The celebrated passage of Florus with regard to Bovillæ cannot be omitted. "Sora, (quis credat!) et Algidum terrori fuerunt, Satricum atque Corniculum provinciæ. De Verulis et Bovillis pudet,—sed triumphavimus*."

BRACCIANO.

Bracciano is a town with 1,476 inhabitants, and is twenty-five miles from Rome. It was formerly a duchy of the Odescalchi, but now belongs to the Torlonia family. As far as Mile X. the road is the ancient Casian; thence, the Via Claudia seems to have branched off to the left, and many traces of the ancient pavement remain.

This road passes through a dreary country, by the Osteria Nuova and the Osteria del Fosso, near Galera (*vide* Galeria); and thence through a still more bare and desolate district, by a single house, called Crocicchia, distant about nineteen miles from Rome. The bare hills seen from Crocicchia, on the right, are the back of the crater of the lake of Bracciano; and some streams passed in the way are, in their course down-

[* Cicero, in a passage already referred to (*pro Plancio*, c. 9,) alludes to Bovillæ as among the towns of Latium which in his day were so much decayed that they could hardly find deputies to send to the solemnities on the Alban Mount.—E.B.]

wards, joined by waters, which, perhaps, are derived from the lake by subterraneous channels. On the left, at about half-way between Crocicchia and Bracciano, is a lake, now rapidly decreasing, called Lago Morto. Here the country becomes less desolate, being in a state of cultivation; and here, on the right, the fine expanse of the Lago di Bracciano is first seen, together with Trivignano, anciently Trebonianum, standing upon a rock on the opposite shore, at the distance of five miles from the opposite coast*. The peaked summit, called Monte Rocca Romana, covered with wood, is also beheld across the water, and the whole scenery, without having any thing of magnificence, except the lake, is of the most pleasing and sylvan kind. The village of Anguillara (*vide* Anguillara) stands on a rock to the right, and the splendid feudal castle of Bracciano is in front, seated on an insulated rock, with its dark walls and numerous turrets.

For the last mile there are two roads, either of which may be followed. That on the left leads to the convent of the Cappuccini, whence a long street or avenue extends to the town and castle; the road to the right runs directly to the town, which is well-built, and has a flourishing paper manufactory, and an appearance of prosperity.

The castle is a noble edifice, and presents to the west a front of four lofty towers; it stands upon an inclined basement, and is united by a curtain pierced with thirty or forty ancient windows, at a great height from the ground, and divided by heavy stone mullions, which admit light into the apartments above. Of these, the grand suite is on the ground-floor, when entered from the inner court, the ascent to which is too steep for carriages. The battlements, and machicolations, and outworks, and other accompaniments, give to the edifice that peculiar air of mysterious dignity which belongs to the feudal castle; and the black volcanic

* The longest line across the water, is from La Pollina to below Bracciano, and is more than six miles. The circumference of the lake, without following the sinuosities of the shore, is twenty miles.

stone of which it is built, (probably at the expense of the entire destruction of the pavement of the Via Claudia,) gives to it a still more imposing appearance.

The grand front and entrance of the castle is to the east, toward the lake, where a broad paved ascent conducts to a gate, under a projecting tower. The court is large and irregular, following the shape of the rock. The ornaments of the entrance door of the great hall seem to have been taken from some ancient edifice of Sabate. The hall is two stories high, and of the capacious size suited to the place; opening from it on each side, (not to mention the number of smaller rooms and inferior apartments,) is a magnificent suite of six chambers, lying compactly together, and well adapted even to the refinements of modern life; though still retaining silk hangings, and tapestry, and furniture, which testify more of the splendour than of the comfort of feudal times. The windows also still preserve the dim glass, which characterises the buildings of the middle ages; and it is remarkable how the whole place, with its heavy mullions, its large arched fire-places, and its ancient window-seats,—totally differing from every thing in modern Italy,—recalls to one's mind the old houses of the north of England. The view over the lake from the castle is delightful.

The ancient dukes of Bracciano had the privilege of appointing magistrates, and of being in their own persons judges; and the hall, or rather the den of justice, at the top of the castle, is worth visiting. The old duke of the present family did not, like others of the Roman nobility, dispose of his feudal rights to the government after the French revolution; so that the Castle of Bracciano has more of the reality, as well as the semblance, of its former consequence, than any other place in the country.

Of the Etruscan antiquities of Bracciano, little is known. The town was called Sabate, the lake, Lacus Sabatinus, and the river flowing from it, Aro. Cluver cites from Pompeius Festus, "*Sabatina tribus, dicta à lacu Sabate.*" He quotes also from the Digest of Civil Law, "*Rutulia Polla emit lacum Sabatenem Angularium,*

et circa eum lacum, pedes X.” The passage is curious, because it refers to Anguillara, and to the person from whom the place called La Pollina, was probably named. Strabo (lib. v.) seems to say that the lake produced papyrus; but either writing on a subject with which he was very little acquainted, or his text being corrupted, he makes in the same passage three or four blunders, (as he often does,) of which not the least, is that the Aro flows into the Tyber instead of into the sea. Silius calls the lake Sabatia Stagna. It was pretended that Sabate had been overwhelmed by the waters of the lake;—that in calm weather, the ruins of the town were visible at the bottom, together with statues and temples. (Sotion, ap. Cluverium, lib. ii. c. 3, p. 523.)

There was an ancient road from Sabate to Cære, which fell into another from Carejæ at Mt. Abbatone. In the way, it was crossed by a third, probably from Carejæ to Norcia:—all of which have contributed by their pavements to the building of the castle. From Bracciano, there is a road to Oriolo, the villa of the Altieri family, through a beautiful and hilly country. On its right is a pretty hill, anciently, as Professor Nibby has ascertained, called Pausilypon, probably the site of a Roman villa.

On the northern side of the lake is Vicarello, or the Vicus Aurelii; and on the southern, near San Stefano, are the remains of other Roman villas. Near Vicarello is a vast forest, running nearly up to Oriolo, and containing the highest sources of the aqueduct which supplies the great fountain of the Acqua Paola, on the Janiculum. This aqueduct, says Anastasius Bibliothecarius, was made by Pope Honorius; but he probably means only that branch of it which runs from the Lacus Sabatinus: for the water of the Alsietinus was brought to Rome by Trajan.

The hill of Rocca Romana, on the east side of the lake, is a singular and well-wooded pyramidal mountain. (*Vide Rocca Romana.*)

The air of Bracciano, without being pronounced absolutely dangerous, is, in the summer, what the natives call “suspected.”

BUON RICOVERO.

A large farm-house on the right of the modern Via Cassia, about seven miles from Rome, and not far from Giustiniani. The waters of the country, on the right, fall into the Acqua Marrana, near the Via Veientana, and thence, near Torre di Quinto, into the Acqua Traversa, and those on the left into the valley of the Acqua Traversa.

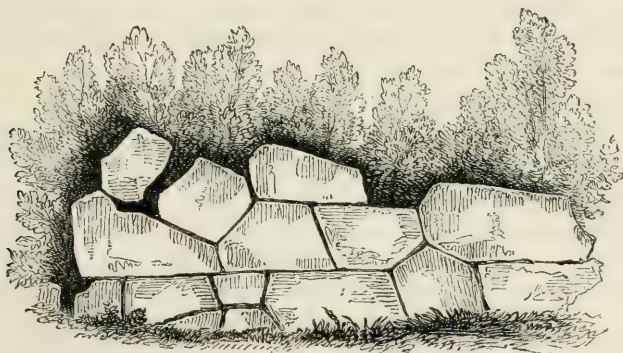
In this valley, near Buon Ricovero, is the remnant of a forest of cork trees, and some few grow near the road.

BUON RIPOSO. (*Vide* CORIOLI.)

CÆCILIA METELLA. (*Vide* VIA APPIA.)

CÆNINA. *Kaivivn̄*. Now CEANO.

The account of the rape of the Sabine women contains almost the only historical notice of this city. The Cæninenses, Crustumini, and Antemnates, with a multitude of Sabines, are particularly named by Livy as flocking to Rome to witness the celebration of the Consualia. After the seizing of the women, the three cities applied to Titus Tatius, the King of the Sabines, requesting him to act as their leader against the perfidious Romans. Thinking him slow, the Cæninenses made an unsupported irruption into the Roman terri-



CÆNINA.

tory; but Romulus, encountering their forces, routed them, slew their king, Acon, and, following the fugitives, took the city, and returned to Rome to dedicate the *spolia opima*. (Livy, lib. i. 9, 10.)

The Antemnates and the Crustumini having adopted a similar course, incurred the same fate.

The city of the Cæninenses was converted into a Roman colony. (Dionys. Halicar. ii. 36.) Cænina does not appear in the list of cities taken by Tarquin, when he subdued “*nomen omne Latinum aut qui ad Latinos defecerant*,” (Livy, lib. i. 38); [nor is it one of the twenty-four Latin cities that united in the confederacy against Rome after the expulsion of the Tarquins (Dionys. v. 61); but its absence in these lists is not to be wondered at, as it seems clear from the occurrence of its name in the legend of the rape that it was a Sabine city, as were Crustumium and Nomentum.]

As Romulus had previously visited Cænina, (for he was sacrificing there when Remus was taken prisoner by the emissaries of the king of Alba,) he had probably already obtained such a knowledge of the place as was useful in the attack of the city.

Dionysius says that “both Cænina and Antemnæ were of Greek origin, for the Aborigines had, in early times, taken these two places from the Siculi, and these Aborigines were a part of the Ænotrians, who came from Arcadia.” (*Καινίνη μὲν δὲ καὶ Ἀντεμνα, γένος ἔχουσαι τὸ Ἑλληνικόν. Ἀβοριγίνες γὰρ ἀντὰς ἀφελόμενοι τοὺς Σικελοὺς κἀτέσχον. Οἰνώτρων μοῖρα τῶν ἔξ Ἀρκαδίας ἀφικεμένων.* Lib. ii. c. 35.) Plutarch and Stephanus call Cænina a Sabine city. The Cenites were so called, says Festus, from Cenis, the founder. The people were also called Cæninenses. Cænina was certainly considered in Sabina at the time of the rape of the Sabines, and so was Antemnæ, though this was on the Roman side of the Anio.

About a mile from Tivoli, at the bottom of the descent on the ancient and still well paved road to Rome, is a bridge, the Ponte dell' Aquoria, over the Anio. After crossing this river, and entering the olive grove, the Via Tiburtina runs in the direction of Monticelli for a mile and a half, when, quitting the ancient

road to Nomentum and Crustumerium, it turns suddenly to the left towards Rome*. At this point certain ruins, called Colonnicele, (possibly so called from columns once existing on the spot,) may be observed at the base of the hill on the right. The vestiges now consist only of the remains of a terrace wall of irregular stones, resembling many others in the neighbourhood of Tivoli, that have unquestionably supported the foundations of villas or temples.

About half a mile further on, in the direction of Monticelli, an ancient road may be traced to the right, which ascends the gentle elevations called Colli Fari-nelli. It leaves to the right the large farm-house and convent of Vitriano, and at the distance of about two miles arrives near the ruins of a Roman villa of imperial times, the arches in the substruction of which yet remain. This place is called Scalzacane.

Another ancient road from the Ponte dell' Aquoria, below Tivoli, leads to the same point.

This second road is nearer by one mile than the former, the one being three miles and a half from the bridge and the other four and a half. Like the former, it runs through a beautiful grove of olives, with Monte Peschiavatori† on the right. About a mile from the bridge the upper road from Tivoli (that running by the churches of St. Antonio and the Madonna della Quintiliola, and from which strangers are accustomed to view the Cascatelle,) falls in near the ruins of a wall of irregular polygonal blocks, which have every appearance of high antiquity, and are generally considered the site of the villa of Ventidius Bassus. That a villa existed

* It is to be observed that the existence of Cænina and Medullia, in this district, is sufficient to account for the deviation of the Via Tiburtina from a right line, and for the direction of that road to this quarter, without imagining any physical impediment in the plain of the Aque Albulae. It is highly probable that the more ancient road from Rome to Tibur lay on the left bank of the Anio, and, as Pliny says, through Collatia. The town of Medullia was not entirely destroyed by the Romans, and the country was thickly studded with villas.

† In the Apennines the word Peschio is often used to denote a mountain. Monte Peschiavatori has been supposed the Mons Catillus of Horace. (Od. i. 18.)

is evident, but the wall is nothing more than a support for the ancient road above, or of the terrace which ran before the villa. Similar remains are common in all parts of the hills round Tivoli.

The two roads meet near Scalzacane, where they descend into a hollow between the range of the Colli Farinelli and Mt. Genaro, (known by the name of La Marcellina,) and are joined by a mountain path from Santo Polo.

On the right, immediately after Scalzacane, is a ruin at the foot of Mt. Peschiavatori, called *Le Ciavoli* by the peasants. It consists of a short piece of terrace wall, partly of irregular but horizontally-placed blocks, and partly of polygons, all of them standing on a moulding or projection upon a regular basement. This was the lower wall of a little inclosure on the side of the hill, which might have been either a villa or a temple—probably the former, as appears from certain stones found on the spot, one of them having a circular channel cut in it, as if for an oil-mill.

The ancient road from the Via Tiburtina and Colonnicelle is more perfectly preserved near Scalzacane; and here and there it is bordered by a wall, calculated, like that near Arsoli, on the Via Valeria, to prevent fragments of the hill from falling into it. The wall is constructed of well cut polygons intermixed with rectangular blocks, and these to all appearance have been taken from some other quarter.

Adjoining this part of the road, (where there are some tombs,) is a place upon a little hill called *Torritta*. This is a ruined fortress of the middle ages. The tower on the top of the hill is entirely modern, but the walls which slope down the side toward Santo Polo, and inclose a small area, are founded upon large masses of ancient blocks, which, at a former period, undoubtedly formed part of a polygonal wall. Not one of them is rightly placed, so that some city in the neighbourhood must have been pillaged for the construction of this modern fortress.

On ascending to the tower, which is upon a pretty and commanding eminence, it is seen that the hill of

Torritta is separated by a deep glen from another height, in the rocks of which are some sepulchral caverns. The ancient road runs to the bottom of the valley below Torritta, and crosses a torrent, over which, probably, there was formerly a bridge. Ascending the hill of the sepulchral caves, the vestiges of walls are discovered, which seem to have enclosed a considerable citadel on the summit. They still extend down the sides in long lines, but have suffered materially from the dilapidations occasioned by materials having been abstracted from them for the construction of the fortress of Torritta, and of the ancient road.

But few parts of the citadel remain in a state sufficiently perfect to enable the spectator to form an idea of the style,—further than that the blocks were polygonal, and larger than those below.

The place is, by the peasants, called Ceano, Ceana, Ciano, and even Cigiano; all which names, in the mouths of such untutored rustics, are of about equal value; but no other help is at hand.

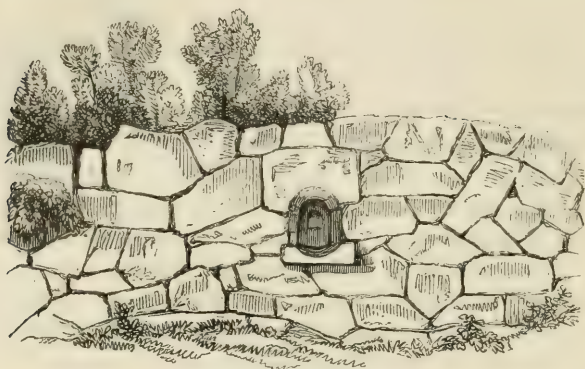
Having fixed upon other spots, as the sites of Corniculum, Nomentum, and Ficulnea, to the left of the road from Rome to this place, we are of opinion that Ceano is the site of Cænina, with which it seems to agree better than any other ruins yet discovered.

There was indubitably a citadel on the spot, with a walled city below; and there is quite as much of the city left, as could be expected of a place ruined in the time of Romulus; especially, as it stood in a country, which the residence of the Emperor Adrian seems to have crowded with villas.

On a lower branch of the same hill, and at a very little distance, is the ruin of what seems to have been a reservoir of water. It is not clear how the water was collected, but a sort of spout shows that it ran out. It is difficult to assign a date to this ruin, particularly as it is certain that the Romans continued to build with polygonal blocks down to a late period, and used the method minutely described by Vitruvius*. The place

[* It is difficult to guess to what passage of Vitruvius Sir W. Gell here

is called *Scoccia Santo*. A specimen is given of its construction.



SCOCCIA SANTO.

From Ceano, or Cænina, the road seems to have passed to Monte Verde, and it is probable, from vestiges yet observable, that it was continued, between Monte Genaro, and the Montes Corniculani, to Palombara, the ancient Regillum.

On the hill of Ceano may be observed vestiges of what was probably the principal, though small, temple of the city. At La Marcellina, or Mt. Genaro, another terrace, sustained by polygons, may have been also a temple; but it should be recollected that such terraces were constantly used for villas near Tibur, and in other places*. These may, however, be the remains of the walls of a small city,—perhaps Medullia.

It has indeed been ascertained that Torritta, on the hill close to Ceano, was the ancient Medullia; but this place is of the middle ages, and the ancient stones are evidently robbed from another site, and ill replaced.

It will be recollected that six towns are wanting in

refers. He certainly nowhere speaks of the Romans having used large polygonal blocks, though there is no doubt that they did so, at least in the substructions of their roads, and to support terraces, as in the instances here mentioned.—E. B.]

* Near Fondi is a Roman house, built upon a terrace of polygonal blocks, below which is a reticulated wall, bearing the name of the owner, Varonianus.

this vicinity, which, except Corniculum on Mt. St. Angelo, we have scarcely the means of identifying. If we suppose Regillum to be the ruin east of St. Angelo, Cameria at Moricone, Ameriola on the northern eminence of St. Angelo, Medullia at Marcellina, and Cænina at Ceano, our ruins and our lost cities would correspond in number.—There are other ruins in the country, which enthusiastic antiquaries may take for cities, but which are evidently the remains of villas. Mr. Dodwell calls Colle Malatiscolo a temple. Half way down the hill of Monticelli, toward Palombara, is the angle of a little terrace, in polygons, in the Oliveto di Santarelli. Near Palombara, in the vigna of an apothecary, toward Monticelli, are found polygonal ruins. They are about half a mile from Palombara, where the ruins of an ancient city might be expected; but they seem to be only the substructions of the Roman road. Between Monticelli and Monte Verde is a ruin called La Colonella, where is a polygonal terrace, which doubtless once supported the house, as it now does the tomb, of a Roman. On the other side of Monticelli, three miles in the direction of Rome, are the ruins of an ancient villa, at a place called Vallemare. Between Monticelli and the Ponte Lucano, is another villa, at a place called Cavallino. The fashion which seems to have been prevalent, of building villas in the neighbourhood of the Tiburtine mountains, and generally upon polygonal terraces, much in the style of the walls of ancient cities, makes it necessary to examine ruins with attention, before we decide upon their character.

CAFFARELLA, *or* LA CAFFARELLA.

A valley, with a stream which was once thought to be the fountain of *Ægeria*. (*Vide* *Almo*.)

The valley is below the sepulchre of *Cæcilia Metella*, in a meadow, to the left of the *Via Appia*: the proprietor of the soil will not always permit it to be approached in a carriage.

CALCATA.

A village of three hundred and seventy-four inhabi-

tants, lying in the woody country between Scrofano and Civita Castellana.

It was not visited by us, whilst collecting materials for the Map.

CAMERIA. *Καμερία* *Καμαρία*.

Cameria is said to have been, in the time of Romulus, an Alban colony, founded long prior to Rome; but, says Dionysius, it had anciently been a noble settlement of the Aborigines. Indeed, it was so far from having been originally an Alban colony, that the tradition is upon record, which ascribes its foundation to king Amasenus, who, descending from the mountains, first ventured, with his people, to inhabit the lower regions near the plain. Amasenus was also called Camulus, which was a title of Mars in Sabina,—as Sabo was of Hercules.

When Romulus made it a Roman colony, about four thousand men were added to the population of Rome, by the transfer of a great number of the inhabitants. The Coruncani seem to have been the chief family among the emigrants. The remaining Camerians, however, not long after, massacred the Roman colony, at the time that the plague broke out at Rome; they were in consequence again reduced, and fined in half their territory, and a more numerous garrison was placed over them. The spoil was of such consequence, that Romulus triumphed a second time for the victory, and dedicated Bronze Quadrigæ to Vulcan, which were placed near his own statue, with a Greek inscription.

Dionysius calls both Cameria and Fidenæ, Latin cities, in the time of Tarquin, when they joined the Sabines; doubtless because they had some affinity with that nation, which seems at one time to have extended to the Anio.

The consul Virginius, without informing any one of his intention, led half the Roman army against Cameria in one night, that he might take the citizens by surprise. This event having taken place during the Sabine war, excited by the son of Tarquin against Rome, would

seem to indicate that Cameria was in the Sabine country, or on its borders.

Virgil (*Æn.* vii. 712) calls Nomentum a Sabine town: Pliny says Nomentum and Fidenæ were both Sabine. These instances show that, though the Latins had established themselves to the south of the Anio, yet all the country beyond that river was reputed Sabine. Indeed at one time, the Sabines had even crossed over to the Latin side; for, according to Livy, they were driven from Collatia by Tarquin.

It has been usually imagined that the village of Moricone, a place containing five hundred and ninety-four inhabitants, is upon the site of the ancient Orvinium; but that it is not so, is easily demonstrated. The ruins found in the neighbourhood are probably those of Cameria, for there is scarcely any other city, not even Regillum, to which they can fairly be assigned.

Dionysius says, that—

Trebula is 40 stadia from Reate; (now Rieti;)

Vesbola 40 from Trebula;

Suna, 40 from Vesbola;

Mephyla, 30 from Suna;

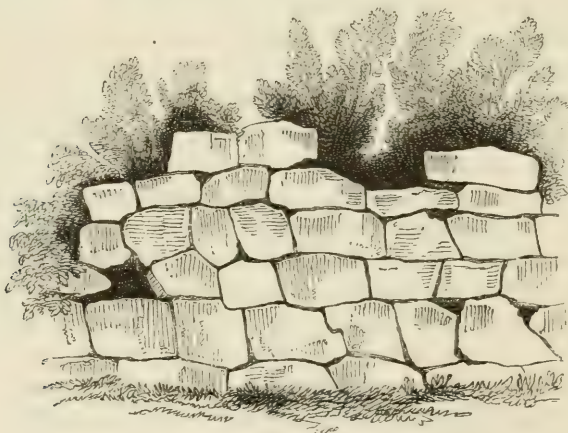
Orvinium, 40 from Mephyla;

making the distance between Reate and Orvinium, 190 stadia, or nearly 24 miles.

Reckoning as some have done, by measuring upon a map, Moricone would be found placed at nearly half the distance from Rome to Rieti; and as this distance is forty-nine miles, Moricone would not be far from the site required for Orvinium. But though Moricone should thus be found at the required distance from Rome, it would be very much beyond the required distance from Rieti—if, instead of making a rough calculation upon the Map, the route pursued by Dionysius were followed.

Trebula is on the hill on the left hand of the river Turano, (or Telonius,) near the ancient Via Salaria: it may be seen from Rieti and its plain. Mr. Dodwell has examined its walls; they are of polygonal construction, possibly indicating its erection by the Sabines, or by the Aborigines, after their union with the Pelasgi.

Further on, is a place called Alsana, (the ancient Suna,) near Castel Manardo, where Martelli, the resident historian of the *Æquicoli* asserts, in a work printed at Aquila, that there are great remains, and among them a circular subterraneous edifice, in shape not unlike the Treasury of Atreus at Mycenæ, shut with a great stone on the top, and numerous walls and other vestiges. (Notwithstanding his enthusiasm, this author may be safely cited; since Mr. Craven and Mr. Dodwell have visited the country and confirmed his assertions.) He further says that Orvinium, (the road pursuing the same direction, through a place corresponding to Mephyla,) is at Corbione, or Corvara, a name which much more than Moricone resembles Orvinium, B and V being equivalents. This Corvara is at the distance of about one hundred and ninety stadia from Rieti, or nearly twenty-four miles, which is the given measurement; but it is impossible to form any idea from a map, of the



LE PEDICATI, NEAR MORICONE.

relative distances of the other towns, as Mephyla, Suna, Vesbola, and Trebula; for the country is so exceedingly mountainous, that places which seem to approximate, are found by the traveller to be in reality widely apart.

It is seen, by the recent discoveries in the country of the *Æquicoli*, (now *Cicolani*,) that these towns of

Dionysius are all upon the river called Salto, in the line between Rieti and Alba of the Marsi, (excepting only Trebula, which is on the hill between the two rivers Salto and Turano,) so that if any of the ruins be really those of any one of the cities to which they are attributed, Orvinium must have been thirty miles distant from Moricone, even in a right line. There are more than twelve ruins of towns and temples with polygonal walls in the valley of the Salto, whereas none have been found in the other direction.

Vesbola, from some similarity of name, was supposed to be at Nespolo; but at this place, according to Sig. Martelli, there are no vestiges of antiquity.

In the same way, the supposed similarity of a few letters in the name was the only reason for fixing on Moricone as the site of Orvinium, which city, with its noble walls, its enclosure of sepulchres, and its Temple of Minerva in the citadel and its high bulwarks, we should surely have heard of as taken by the Romans, had it existed in the vicinity of the Roman plain.

Some may have imagined Cænina to have been at Moricone, because in the Fasti of Ovid they find it coupled with Cures, which is in the vicinity of Moricone—

“Te Tati^{us}, parvique Cures, Cæninaque sensit.”

But the poet seems rather to mention these two as the most distant of the district, than as contiguous cities. It must also be recollected that Cænina was one of the nearest cities to Rome, and that it was, in consequence, the first to avenge the rape of the Sabines.

Moricone, therefore, being the site of neither Orvinium nor Cænina, and Cameria being in the Sabine territory, and at about such a distance from Rome, that it could be reached in one night, the ruins at Le Pedicate, or Pedicati, about a mile distant on the Roman side of Moricone, mark probably the site of Cameria.

Moricone is at present a village with five hundred and ninety-four inhabitants. It is well situated upon a rocky hill of limestone, projecting from the base of the mountain range of Genaro, which extends from the Anio at Tivoli to Palombara; and thence, forming an

angle, by the village of Monte Flavio, and Montorio, to Nerola, where it is terminated by the river Correse.

There is, as in many other villages, a large baronial house at Moricone, but the place itself is of little importance. It has, however, a plentiful supply of water, which rushes from the mountain above, in a copious and perennial stream. No place could be better suited for the position of a citadel; yet no walls of undoubted antiquity have as yet been discovered precisely on the spot. Le Pedicati, however, is not too far distant to have formed part of a city, which included Moricone and part of the mountain which rises above the wall; for Cameria must have been an extensive place, when it is considered, that though four thousand of its inhabitants were removed to Rome by Romulus, yet even then so great a number of males were left, that they were able to overcome the Roman garrison.

Near the wall are vestiges of buildings of a later time.

In the plain below these ruins is the village of Stazzano, containing about one hundred and sixty inhabitants.

On the mountain above, at a great elevation, is the village of Monte Flavio, with nine hundred and twenty-one inhabitants, being, like all these mountain retreats, populous in proportion to the difficulty of access. The village of Montorio Romano, in a high situation, and in the same line, has five hundred and ninety-two inhabitants: and another, Montorio in Valle, has two hundred and sixty-two. In the plain, three miles from Moricone, is a ruined place, called Monte Venero: and at nearly the same distance, on the Via Nomentana, is the Osteria di Moricone. About three miles distant is Monte Libretti, and at about six, Palombara; the distance of this place from Moricone is much increased by the ravines which lie between them.

The roads, or rather paths, are wretched; but the country is pretty, and wild pear-trees are frequent upon it.

At the distance of about two miles from Le Pedicati, on the road at the foot of the mountain toward Palom-

bara, are some slight vestiges of antiquity, near the great ravine, of an uncertain character.

The stream near Monte Venerè unites with a river called the Fosso di Quirane, in the plain, a name which seems to have some connexion with the Quirites, or Curetes; perhaps the river, at one time, marked the limits of the territory of Cures.

CAMPAGNA.

The Campagna di Roma, which must at one time have signified only the country in the vicinity of the capital, seems in process of time to have extended over the Pontine Marshes, and in some places to have included both hill and plain.

The plain in very early times was peopled with many small cities, the inhabitants of which were, to a certain degree, independent of each other, feeding their flocks in the vicinity of their own towns, or cultivating the land.

The Albans, inheriting from Lavinium and Laurentum, became at one period more powerful than their neighbours; and seem to have recolonized many places which had formerly belonged to the Siculi, but which had since gone to decay; and, possibly, the narrowness of the slip of land on which their own city stood, might have made it necessary for them to send out colonies as their population increased. These places were, however, all swept away by the Romans, at a very early period, (with the exception of Tibur and Præneste, which were on the mountains,) each contributing in its turn to the aggrandizement of Rome.

The cities or towns of the plain had sometimes been re-peopled from the capital; but, often rebelling, and being as often punished, they were at length deserted; the walls frequently serving only as a protection to the parks and gardens of the Patricians, who had villas on the ruins.

“Tunc villas grandeis; oppida parva priùs.”

RUTILIUS.

[See also the passage from Strabo already cited, p. 64.]

There is nothing particularly fertile in the soil of Campagna to render it an eligible position for the mistress of the world: on the contrary, extensive tracts of country are rendered uncultivable by sulphureous springs, as, for instance, in the road to Tivoli; and in many other parts, the plain is covered only by a thin layer of sterile soil, as along the Appian Way, from the third to the tenth mile: the coast is either a deep sand, as at Laurentum; or a frightful marsh, as at Ostia and Maccarese; and the whole has the reputation of malaria, and of disposing to agues and fever*. It has been proved that volcanic lapillæ and volcanic productions in general, possess in an eminent degree, the power of retaining moisture (imbibing, with ease, seven-eighths of their own weight of water;) and that their humidity is a principal cause of their fertility. Mixed with the soil, and impregnated with a store of moisture acquired during the winter months, they occasion in the ensuing spring and summer, the fertility so remarkable in the vicinity of Naples. About Rome, a thin stratum of soil is, in many parts, spread over volcanic productions, but is not mixed up with them.

The climate of the Campagna cannot be called fine, for it is seldom the traveller can look around without observing a tempest deluging some part of the plain; and, in the numerous excursions which were necessary for the construction of the Map, an impression almost of destruction has been frequently produced, by the bursting of storms over the capital, or Frascati, or Tivoli. They are often so partial, as to assume, at a distance, the appearance of smoke and conflagration.—Less rain, however, falls at Rome, than in some other parts of Italy. At Rome, the average is twenty-eight inches in the year; at Naples and Leghorn, thirty-five inches; at Pisa, forty-five; at Genoa, fifty-one; at Venice, thirty-three; at Ferrara, the average is twenty-five; but at

[* That such was its general character even in the days of Roman greatness is evident from the expression of Cicero in speaking of the foundation of Rome by Romulus: “locum delegit, et fontibus abundantem et in regione pestilenti salubrem.” De Rep. ii. 6.—E.B.]

Altemura, in the kingdom of Naples, and at Teramo, only nineteen or twenty inches.

At Rome, the expenses of cultivation and the pressure of taxes are scarcely met by the sale of the produce of the soil; and grain from the Black Sea, is often cheaper than that produced at home, in most of the commercial cities of Italy. The ancient Romans, subject to no duties of export or import, must have obtained it still cheaper. The possessors of land in the vicinity of Rome find that hay is the crop producing the greatest amount of rent; as, being early, it seldom suffers from want of moisture:—or, if the crop is bad, the price rises in proportion. That there must, at times, be a difficulty in finding the means of cultivating the soil, is shown by the existence of a law, which, in case of neglect, authorizes the interference of government.

When the Romans had subdued and destroyed the once independent cities of Latium, their attempts to restore the population seem to have been utterly vain. Many of them were colonized twice or thrice, yet at last they were almost all reduced to wretched villages, so as to be named only in derision. [Thus Cicero, in a passage already cited, says of Labicum, Gabii and Bovillæ, that there scarcely remained any inhabitants to claim their share of the victim at the Latin festival. (Pro Planc. c. 9.)]

The ruins indicated in the Map, sufficiently prove that before the domination of the Romans, the Campagna was well peopled. The towns, indeed, were of no great magnitude; but they were thickly scattered over the country. In the time of Diodorus, (*vide* Hist., lib. ii.,) who wrote about B. C. 44, Italy was considered a desert in comparison with its former population and fertility; Strabo also (A.D. 25,) speaks of the state of wretchedness and decay to which this once populous district was reduced in his time; and Dion, who lived under Pertinax, (about A.D. 230,) while the Roman empire was yet flourishing, says, that in his time vast solitudes existed in Italy.

The city of Rome, however, always continued great and populous: it was the capital of the world, and the

resort of all who had business to transact, or pleasure to gratify—the drain of the population of all the provinces, and the immense receptacle of people from every nation of the globe.

In the census made by Cæsar, he only found 150,000 who were Roman citizens*; hence a large portion of the inhabitants of Rome were foreigners or slaves, who must have resided in the city; but the Campagna was probably not less deserted by proprietors; for though studded with the villas of opulent patricians, they without doubt resided generally in the capital.

The cultivation of this soil, according to Pliny, was left to overseers and slaves, and in consequence agriculture languished. The overseers, says Varro, were scarcely permitted to marry, while, among the slaves, celibacy was in every way encouraged. We are apt to look upon the celibacy of the Romish clergy with an evil eye; but their numbers bear no comparison with those of the unmarried slaves of the Romans,—of whom, as Pliny says, one proprietor, C. Cæcilius Claudius Isidorus, had, at his death, four thousand one hundred and sixteen.

The drain upon the provinces necessary to supply the deficiencies of reproduction in and near the capital, was clearly perceived by the Roman government, and both Cæsar and Augustus endeavoured to promote an increase of population. With this view, women under the age of forty-five, if they had no children, were prohibited from using a litter, or wearing jewels. The evil, however, continued, and even increased; and the city, being deficient in native agriculturists, was supplied with the produce of Sicily, Egypt, and Asia Minor.

In the time of Theodosius the Campagna was a desert; and Gregory the Great expressly says, “depo-

[* This is a mistake. In the passage of Suetonius (Cæs. 41), which is evidently that meant by Sir W. Gell, he is speaking, not of the number of Roman citizens, but of those entitled to share in the public distributions of corn. Under Augustus, the same class at one time amounted to three hundred and twenty thousand persons, at another to two hundred and fifty thousand. (See the *Monumentum Anagranum*.) —E.B.]

pulati sunt agri . . . nullus in agris incola." In the fifth century, the cultivation of Italy was so much neglected, that Alaric was obliged to pass over into Sicily, and thence to Africa, to find sustenance for his army of Visigoths.

The Gothic kings seem to have encouraged agriculture; but the agricultural population was so much diminished, that Cassiodorus says, it was still necessary to import grain for the supply of the inhabitants. Soon after this, the ruin of Italy was consummated, by the invasion of the Longobardi,—who seem to have been among the most fierce destroyers that ever disgraced humanity.

It was not before the tenth century that the country began to recover from the afflictions produced by its barbarous invaders. But from the reputation of malaria, established throughout the whole of the Campagna, it would now be extremely difficult to effect the establishment of a new population. Many of the diseases, however, which are commonly ascribed to the malaria, may be traced to other causes. The labourers who till the soil of the Campagna, are already greatly fatigued before the commencement of the labours of the day; for, residing chiefly at Rome, they have, in the first instance, to walk perhaps to a considerable distance, before they can arrive at the scene of their daily labour; they toil all day under a burning sun; their meals are scanty; and, returning in the evening to the city, and throwing themselves down upon the pavement of the streets, in the lowest part of the city, near the Temple of Vesta, they are at night exposed to the baneful influence of the fogs and damps arising from the adjacent Tyber.

Of villages few or none are named as existing in ancient times; the Vicus Alexandrinus is, perhaps, the only one mentioned: if there were none, the peasants must have returned to the city every evening then, as they do at present; and the Campagna must have been then, as now, comparatively a desert.

Italy evidently enjoys a more temperate climate now, than it did in ancient times. In the year 480 of Rome, the ground was covered with snow for forty days,

whereas a snow-storm of even two days would now be thought extraordinary. Horace and also Juvenal (vi. 523,) mention the freezing of the Tyber as common in the winter season; and trees are even said to have perished from the severity of the frosts; whereas at present, in sheltered situations, even lemons are reared, though the fruit often fails and is frost-bitten; but the bitter orange-tree (*Aurantium acre*) thrives.

The neglect and non-residence of Roman proprietors, who have seldom any delight in the occupations of the country, throw the agriculture of the country into the hands of speculators—who take leases of entire districts from improvident landlords, and are enabled, by combination among themselves, to raise the price of provisions. This generally produces complaints; and, in total ignorance of the first principles of political economy, a maximum price is fixed by the government, instead of encouragement being given to competition. Lately, however, this has been attempted, and some of the speculators, or Mercanti di Campagna, have, in consequence failed. It may be inferred from this, that even with the diminished population of the capital, and the total desertion of the Campagna, the supplies must at times be deficient.

In some parts of the country, the growth of large forests is a consequence of its desertion; but, except for firewood on the coast, the timber is turned to little profit; and in some situations, where a wood approaching a road was considered a shelter for robbers, the trees (some of them fine oaks, which England or France would have been glad to purchase) have not only been felled, but have absolutely been burned upon the spot, in waste. Amongst other places, the road to Viterbo, over the mountain, and Bosco di Cisterna, through both which travellers frequently pass, may be mentioned as exhibiting instances of this lavish destruction*.

[* An excellent essay on the climate of Rome and the progress of the malaria both in ancient and modern times, will be found in the first volume of the *Beschreibung der Stadt Rom*, by Bunsen and Platner.—E.B.]

CAMPAGNANO.

A town near Baccano, on the road from the Post-house to Scrofano, though not seen from the Via Cassia. It is in a secluded situation, and is rarely visited. Campagnano has 1,153 inhabitants. It gives to the Chigi family the title of Duke.

CAMPANILE. (*Vide* CERI.)

CAMPO JEMINI; CAMPO ASCOLANO; CAMPO SELVA.

Three pastures of considerable extent, situated on the coast between Pratica and Ardea. The Campo Jemini, which is at the Tor Vajanica, has been supposed the site of the Aphrodisium, or Temple of Venus. The Rio Torto, (the ancient Numicus, on the banks of which was the Lucus Jovis Indigetis,) bounds it on the south.

The great wood between Pratica and Ardea, is now called Castagnola, or the Forest of Chestnuts.

CAMPUS SACER HORATIONUM. (*Vide* VIA APPIA.)

CAMPUS SOLONIUS.

The Campus Solonius, says Cicero, “est Campus agri Lanuvini;” and Livy, “Antiates in agrum Ostiensem, Ardeatem, Solonium, incursiones fecerunt.” (Lib. viii.)

From a passage in the Marius of Plutarch, some have imagined this Campus to be near the Via Ostiensis; but the citation from Cicero seems too decisive for its position to be doubted. A passage from Festus is, however, equally strong: “Pomonal est in agro Solonio, viâ Ostiensi, ad duodecimum lapidem, diverticulo à miliario octavo.” Cluver has endeavoured to reconcile these difficulties, by supposing the Campus Solonius, that country which lies between Castel Savelli and Pratica, in the vicinity of Torre Maggiore, S. Abrocolo, and Cerqueto. The “diverticulum” of Festus at the eighth mile, would run up the valley of Decimo; and four miles further would conduct us to the Sylva Laurentina, between Decimo and Porcigliano.—Had it

been between Pinzarone and Perna, Festus would have said it was near the Via Laurentina.

To reconcile these different authorities, we must suppose it to have been the whole of the flat country between the Alban mountains and the sea.

CANEMORTO.

A town in a deep valley above Percile, near the sources of one of the branches of the river of Licenza. The details are not known. Its population is 1,255.

CANENS.

A place mentioned by Ovid; it is near Ficana, on the banks of the Tyber.

CANTALUPO.

A village on the eastern summit of an insulated hill, at the mouth of the valley of the Licenza or Digentia. The other extremity of the hill is occupied by Bardella, supposed the ancient Mandela.

Cantalupo and Bardella, which may be called one village, contain six hundred and ninety-two inhabitants; of which Cantalupo has five hundred and fifty-nine.

CANTERANO.

A town of six hundred and seventy-one inhabitants, not far from Subiaco; and on a high table-land, from which is a very steep descent to the valley of the Anio.

On this high and inclined plain are three towns; Canterano to the south, Rocca di Mezzo in the middle, and Rocca di Canterano, nearly opposite Agosta, to the north. This last is a town of one thousand five hundred and forty inhabitants.

CAPENA.

The city of Capena was the capital of a district of the same name, bordering upon the country of the Veientes on one side, and upon that of the Falisci on the other.

Very little information has been left us by the ancients respecting Capena, by which we may judge of its exact situation. It was the constant ally of Veii: and possibly, as Cato, cited by Servius, observes, (*Serv. ad Æn. vii. 697,*) the Capenates founded the city of Veii; some, on the other hand, say, that Capena was founded by the Veientes.

At the Monte della Guardia, on the Flaminian Way—or rather in the hollow between this mountain and the *Mutatio ad Vicesimum*, is an ancient paved road, which was the great means of communication between the two cities. At what time this road was paved, is doubtful. The Roman roads were not paved till after the expulsion of the kings—at least such is the general opinion; but the Etruscans had existed so long before, and their cities were so leagued together, that though such roads were not yet common to the younger Roman state, the Etruscans might have had them. As Veii was colonized by Rome, and as some Romans resided on the site of Capena, after the town was destroyed, as is proved by existing remains, the road was still required.

By following, then, the cross-road from the Flaminian, after leaving the town of Morlupo on the right, it will be found to descend toward the valley of the Grammiccia, or river of San Martino; and after an interval of four miles, to arrive at the foot of a hill, still retaining the name of Civita, or Civitucola, in memory of the ancient city of the Capenates. The road, or a path from the road, ran up the steep ascent, and its entrance within the walls of the citadel upon the summit, was facilitated by a deep cutting: there was left, nevertheless, a very difficult and defensible access, from a sort of isthmus—by which the fortress was connected with the neighbouring heights, surrounding a deep valley. Near the supposed gate is a marble block, with acanthus leaves—probably a remnant of a Roman villa.

The city was placed on one side of the crater of an extinct volcano, or at least of a hill, which has all the appearance of volcanic origin. This apparent crater is

still called *Il Lago*, and it is highly probable that its waters were drained into the river of Grammiccia, or San Martino, through a natural opening in the eastern side of the crater.

Placed, like Alba and Gabii, upon the verge of a volcano, Capena assumed the form of a crescent; the citadel was on the highest point westward, and communicated by a steep path with the *Via Veientana*.—This road may be traced in the valley below, running toward the Grammiccia and the natural opening of the crater on the east; and it was only here, as the remains testify, that carriages could enter the city.

On ascending from this quarter, a fine terrace is observed, which is evidently placed on the top of the ancient walls. The squared blocks with which the place is strewn, show that these were of parallelograms of volcanic stone. They may yet be traced by their foundations round the summit of the hill.

From its situation, Capena must have been an almost impregnable place. It was not taken by siege, but submitted to the Romans by capitulation; after vainly attempting with the Falisci to succour the city of Veii. “After the fall of Veii,” says Livy, “Valerius and Servilius marched to Capena; and, the inhabitants not daring to quit their walls, the Romans destroyed the country, and particularly the fruit-trees*, for which it was celebrated.” “*Ea clades Capenatem populum subegit; pax petentibus data.*” (Livy, lib. v. 24.)

On the ascent, the foundations of two towers are still visible. Higher up is a cistern or conserva, possibly of Roman times. A large tower of *opus reticulatum*, seemingly a circular building upon a square basement of large blocks, is probably the remains of a Roman dwelling; or possibly of the tomb of some Roman, who had erected his villa on the site of the extinct Capena:—for certainly some patrician appears to have completed the circuit of his park with walls of *opus reticulatum*, wherever the ancient ramparts of

* The country is still covered with pear-trees, now wild, for which it was once so celebrated.

Capena had disappeared, or wherever the precipices were not thought a sufficient barrier.

Capena has something in it altogether peculiar: the situation, though commanding, seems singularly secluded, the country is once more wholly in a state of nature; nothing of animated life, except here and there flocks of goats or sheep, feeding on some green eminence or in the valleys below, which are spotted with such innumerable patches of underwood, that, were it not for the browsing of these animals, it would soon become a forest. The desolation is complete: Silvanus, instead of Ceres, is in full possession of the soil.

The nearest inhabited place is Leprignano, about three miles distant. Rignano and St. Oreste are each about seven miles, and higher up the stream of Grammiccia, or San Martino. There being now no inhabitants, these names are obtained with difficulty, and, as well as those of Il Lago, Il Quarto, and Civitucola, are of very doubtful authority.—Near Capena was a grove of Feronia; and it may be conjectured that the stream was once called Capenas. Silius says—

*“Dives ubi ante omneis colitur Feronia luco,
Et sacer humectat fluvialia rura Capenas.”*

On the opposite side of the river, or left bank, (Capena being on the right,) a Tumulus is visible; and there are others upon the eminences in the vicinity,—as is common in the neighbourhood of most Etruscan cities.

In a right line, Capena is not, perhaps, more than three miles distant from Fiano; but the path to this place is tortuous, and in some parts not easily traced, so that it was almost useless in assisting in the discovery of the site of the city. Following the bank of the river, from Scorano, might secure the object; and at Leprignano, which is much nearer the site of Capena, persons might be found, who were in some degree acquainted with the country.

CAPITULUM.

This placed belonged to the Æqui, and was probably a mountain fortress dependent upon the city of Anagnia, which had six or seven under its dominion. It has been thought that Il Piglio, a village in the mountains behind Paliano, is its modern representative. Il Piglio is said to contain about one thousand inhabitants.

CAPO COTTO. (*Vide* TOR PATERNO.)

CAPRANICA.

A village perched on a sort of table-land, upon the mountain of Guadagnolo; it is a wretched place, but contains, nevertheless, nine hundred and forty inhabitants. The climate is bleak, and the country bare. It appears to the greatest advantage from the road between Genazzano and San Vito, which overlooks the precipice by which the mountain descends on that side. Prince Barberini has the title of Signore di Capranica.

CAPRANICA.

A village near Ronciglione, the details of which have not been examined for this work.

CAPRARUOLA.

A magnificent palace of the Farnese family, from whom it came to the kings of Naples. It is a distinguished object from Falerii, but is beyond the limits of the Map. The form is pentagonal; and a portion of the lower story, with the whole of the subterraneous part of the palace, is excavated in the tufo rock. Within is a circular court; round this are magnificent apartments, the ceilings of which have been finely painted, though now damaged by neglect. The vaults in the rock below the court, which rests on a pillar in the centre, are worth visiting; as indeed is the whole palace with its garden, park, and extensive forest. The architecture of Capraruola is pretty, particularly within

the court; and there is a very fine view over the Campagna toward Mount Soracte.

There is a short way on horseback from Ronciglione, and a carriage can turn off the great road to Viterbo, at the chapel of S. Rocca—whence the village is about a mile and a half distant.

CAPRÆ PALUS.

The place where, during a tempest, Romulus is said to have disappeared, whilst reviewing his army.—There is no conjecture as to its situation*.

CARLOTTA. (*Vide* CERL.)

CARROCETO.

A farm-house three miles from the Osteria di Civita, on the road to Nettuno, whence it is distant eleven miles. The whole of the distance from Carroceto to Nettuno is traversed by a deep sandy road running through a magnificent forest.

Carroceto is about six miles from Ardea, and were it upon a hill might be supposed to indicate the site of Corioli.—There is a fosso of the same name, which, nearer the sea is called Moletta.

CARSEOLI.

Carseoli was not surveyed in detail for this work; its situation therefore is not given as certain. Ptolemy calls it a city of the Æquicoli, and gives $37^{\circ} 20'$ as its longitude; its latitude he fixes at $42^{\circ} 20'$. Pliny calls it Carseoli, but Ptolemy Calsioli.—There are some remains of the city on the spot.

[* It would, indeed, be difficult to find any locality in the city of Rome, or its immediate neighbourhood, concerning the situation of which there was *no conjecture*, however the grounds upon which to base one may be wanting. But in this case there is no doubt that Livy, by the expression “*quum ad enercitum occensendum concionem in campo ad Capræ Paludem haberet* (lib. i. c. 16), is meant to designate the Campus Martius, and that we may place the pool in question somewhere within the limits of that plain. Farther than this we have certainly no clue to its position, though Nardini has ventured to place it on the spot subsequently occupied by the Stagnum Agrippæ.—E.B.]

CASALOTTA.

A house remarkably situated on the lower side of the lip of the crater of the Lacus Aricinus, and opposite Pagliarozza. A stream flows from between these two places, in the direction of Fonte di Papa, on the road to Nettuno.

CASAPE

A village containing 532 inhabitants, who live in small cottages, near a baronial house of small importance.

Casape is at the foot of Mt. Guadagnolo, and in the same line with Poli and San Gregorio; from each of these places it is of difficult access, even on horseback; a carriage cannot approach it. It has nothing to recommend it, being like the Ascera of Hesiod, hot in the summer, and cold in the winter, and never agreeable.

CASCI. (*Vide* HISTORY.)CASTAGNOLA. (*Vide* CAMPO JEMINI.)

CASTEL ARCIONE.

Castel Arcione is a large, ill-built, and ill-situated fortress of the middle ages, placed upon an eminence bounding the Roman side of the plain of the Aquæ Albulæ, on the road to Tivoli. It is scarcely visible from the Osteria of Martellone, on the nearest part of the road; but is best observed from the pool, called Lago di Tartaro. This place seems to have been erected for the purpose of plundering passengers on the Via Tiburtina; and continued to exist, till the people of Tivoli, tired of these exactions, attacked and destroyed it.

The name of Arcione was perhaps derived from a family of that name, though this is by no means certain. In the year 1527, a person named Faustina Rentij Pauli Arcione is mentioned in a Latin list, as having fled for protection, during the sacking of Rome, to the house of the Cardinal Andrea di Valle.—The history of places, which existed only during periods of disturbance and anarchy, is not easily obtained.

CASTEL CHIODATO.

Castel Chiodato is a small village, near the road running from Monte Libretti and Moricone to Sant' Angelo in Cappoccio. The situation is pretty. It contains 160 inhabitants.

CASTEL SANT' ELIA.

This is a place in the vicinity of Nepi, situated in one of those frequent glens which the streams have excavated in the soft volcanic stone of the country. Though it is not known that any ancient town existed here, yet the glen may be worthy of further investigation; for the Etruscans choose such situations for their sepulchres.

The Ager Stellatinus seems to have occupied the triangle between Scrofano, Monte Rosi, and Civita Castellana; but little is known of the details of that country.

CASTEL FUSANO.

This is a modern castellated mansion belonging to the Chigi family. It is situated in a noble forest of pines, a little to the south of Ostia.

Being at a very short distance from the shore, the house was fortified, in order to enable it to withstand the attacks of the corsairs of the coast of Barbary. The building is a rectangular mass of five windows by three, and is three stories high; at the angles are square turrets which rise to the second story, so that the best apartment is above. In the centre is a tower rising two stories above the building, with turrets at the angles; from the summit of which is an extensive view over the coast and the sea; and in the foreground, the tops of the pines (which are nearly as high as the tower) present the singular appearance of a verdant country upheld by gigantic timbers. A drawbridge by which the upper apartment is entered, is necessary for the safety of the family at night; so that, notwithstanding the beauty of the spot in the spring, the absence of personal security, together with the depopulated state of the country, deprives this place of half its charms.

The villa of Pliny, between Castel Fusano and Torre Paterno, or Laurentum, had the same advantages of situation in point of beauty; whilst the power of Rome prevented the existence of piracy.

CASTEL GANDOLFO.

Castel Gandolfo is situated on a remarkable volcanic peak, between the Lake of Albano and the Appian Way, and contains six hundred and ninety-seven inhabitants—without reckoning the influx of strangers which takes place every summer, on account of the reputed salubrity of the air. Being the favourite summer residence of the Pope, it of course contains many villas of the Roman nobility; all of which enjoy the most extensive prospects over the plain and the sea, and are refreshed by the breezes, which, during the day, blow from the ocean, and at night from the Apennines.

The Villa Barberini on one side commands a fine view of the Alban Lake and of the woods of Mont Albano, and on the other of the sea; it is situated on the site of that of Pompey the Great, and with its park, and grove of pines, is infinitely more beautiful than that of the sovereign. The latter being, however, situated on the very summit of the range, enjoys the most delightful prospects.

The Papal palace is almost devoid of ornament, but has several large chambers, overlooking the lake, and well disposed for the hot months. It has been surrounded by a slight fortification, which is now almost concealed by additional buildings.—Adjoining the palace is a church, the view from which being on every side uninterrupted, angles were taken from it in the construction of the Map.

Castel Gandolfo is one thousand three hundred and fifty feet above the level of the sea, and four hundred and thirty-one above the Lake of Albano. Mont Albano is one thousand six hundred and fifteen feet above Castel Gandolfo. The town of Albano seems to be on nearly the same level as the surface of the lake, which is nine hundred and nineteen feet above the sea. [These heights are given in French feet.]

A beautifully shaded road, called the gallery, leads from Castel Gandolfo to Albano, and another to the Cappuccine convent, by the Villa Barberini. Two other roads communicate with the Via Appia; one of them joining it by the shortest cut, and the other (made by the late Duke of Torlonia) runs down the hill toward Frattocchie. Another leads to Marino; the descent to which place, from the open country on the verge of the crater, with the lake on one side and the Campagna on the other, presents one of the most delightful specimens of forest scenery. This road passes by the fountain*, where Claude and Poussin are said to have studied.

CASTEL GIUBILEO. (*Vide FIDENÆ.*)

CASTEL DI GUIDO.

Castel di Guido, or del Guido, a castellated house, which in the middle ages belonged probably to a person of that name. At present it is only a farm-house, with a little Osteria and chapel. It stands on the Via Aurelia, or road to Civita Vecchia, on an eminence a little beyond Bottaccio and the ancient Laurium, and is between the eleventh and twelfth modern milestones.

From the Osteria is a steep descent to the valley of the Arrone, (the ancient Aro,) where the river is crossed by a bridge. On the ascent upon the opposite side, the ancient pavement of the road was perfect in the year 1825.

CASTEL DI LEVA.

This place is perhaps best known as the site of a church or chapel within its precincts, dedicated to the Madonna del Divino Amore. It is situated at the distance of eight or nine miles from Rome, upon the road called Strada di Conca; which perhaps was anciently one of the roads to Ardea.

At present the buildings here consist of the church and a farm-house, with large outhouses for hay, called

* The fountain is below Marino, and has been commonly, but in correctly, supposed the source of the Aqua Ferentina. (*See that article.*)

in the Roman states *Fenili*. These stand at the top of an insulated knoll overlooking a little valley and brook. The base of the eminence is surrounded by a wall in which were eight or ten towers. This circuit is now much dilapidated.

A religious festivity is held here in the month of May, at which the lower classes of all the neighbouring villages are accustomed to attend. These poor people often pass the previous night in the fields near the church, bringing with them wine and provisions, with which they regale themselves so copiously, that on the day of the feast a scene of indescribable riot and confusion almost invariably ensues.

CASTEL MADAMA.

Castel Madama is a town situated on a lofty eminence on the other side of Tivoli. It has a population of 1,784 inhabitants.

Castel Madama, with its church and baronial mansion, seated on a beautiful hill, seems, from a distance, a place of some importance. It may be considered as the sole representative of the places which anciently occupied the valleys of Empulum and Saxula. On the north it overlooks the valley of the Anio and the country about Sacco Muro and Santa Balbina.

CASTEL NUOVO.

A town of 867 inhabitants, situated about nineteen miles from Rome, half a mile to the left of the Via Flaminia, and nearly four miles from Riano. It may be clearly seen from the road, but has nothing remarkable to distinguish it.

The hill on which the town is built (like most of those selected as a site for towns) is joined to the high land by an isthmus; but is precipitous to the south. In position and appearance, it greatly resembles Morlupo, distant two miles.

CASTEL DELL' OSA. (*Vide* COLLATIA.)

CASTEL ROMANO.

A place situated in the agreeable valley of Decimo; it lies between Decimo and Pratica, distant from the former about two miles, and nearly five from the latter place. Castel Romano, and Castel Romano Nuovo, stand near each other on one of the sides of the valley, and Granajo is on the other. A little lower down on the left bank of the stream, is Toretta, which may possibly be the site of Tellene; and a place called Trigoria is on the right. Still lower, on the left bank, in a high situation, is Decimo, a great farm-house and dairy of the Rospigliosi family; and opposite to this is Pinzarone. All the above places are of little note. The Via Laurentina passes by Decimo, having crossed the stream of the valley by a bridge, near an Osteria. From the bridge a rough road leads also to Porcigliano, through the woods. Below the bridge is a ruin called Torre dei Cenci, on the right; and more than four miles lower down, near the Osteria di Mala Fede, the river falls into the Tyber.

Nearly two miles above Castel Romano, is a place called Monte di Leva; and between these two places a brook, from the Solfatara of the Via Ardeatina, falls into the valley.

CASTEL SAVELLI.

The ruins of Castel Savelli are seated on a hill projecting from the Alban Mount below the town of Albano. A species of isthmus unites this circular knoll to the higher ground, along which is a road to the castle.

This castle was a stronghold of the Savelli family, which, in the earlier times of modern history, was both powerful and turbulent. It has no relics of antiquity, nor anything picturesque or worthy of remark.—The place is in the spring overgrown with thistles and nettles, and harbours numberless serpents.

Below Castel Savelli, was a lake, (now drained,) which was seemingly once a small crater; it is marked in the Map. The castle was repaired by the possessor

in the early part of the eighteenth century; but was afterwards abandoned on account of the difficulty of procuring a sufficient supply of water.

The Cesarini are the present representatives of the Savelli, one of the most ancient families of Europe.

CASTELLACCIO.

A place between Cære and Veii, and in the vicinity of Campanile. In the year 1831, Professor Nibby discovered the vestiges of an Etruscan city here, with remains of its ancient walls in quadrangular blocks; and close by, the sepulchres of the inhabitants were also observed. The learned discoverer is inclined to place the Artena of the Veientes on the spot; but that town seems to have been rather in the territory of Cære, being scarcely six miles from that city, and only three from the modern Cervetere. It is also hardly probable that the territories of the Veientes, and the district of the Septem Pagi, should have extended so far.

CASTELLUM FABIORUM. (*Vide* VEII.)

CASTELLUZZA.

Castelluzza, or perhaps Castelluccia, or Castelluccio, (for its exact name cannot be ascertained,) is the ruins of a castle or moated building on the right of the road to Nettuno, under Monte Crescenzo, near the lower end or exit of the Emissary of Albano, at the mola or mill.

Crescenzo was probably an ancient villa; it is now a farm-house on a pretty hill.

CASTIGLIONE. (*Vide* GABII.)

CASTROMÆNIUM. (*Vide* MARINO.)

CASTRUM INUI. (*Vide* ARDEA.)

CAVALIERE.

A large farm-house on the right bank of the Anio,

opposite Lunghezza, on the left. It is about ten miles from Rome, and nearly two from the Cappannaccie, on the road to Tivoli.

CAVI.

Cavi, or perhaps Cave, is a place situated between Palestrina and Genazzano, and about three miles from the former. There are 1,988 inhabitants.

Cavi seems to be in an improving state: a fine bridge and road have lately been made, but the steepness of the hill through the main street of the town renders difficult the access to Genazzano, on the other side of Cavi.

Above, on a high table-land of the great range of the Guadagnolo mountain, is the village of Rocca di Cavi, between Cavi and Capranica; from the latter place it is two miles distant, and three or four from Cavi.

The rocks on the left of Cavi are magnificent, and of the right the road to Paliano, (nearly six miles distant,) the country is not without beauty. About a mile from Cavi, and on the right, is the church of SS. Giacomo and Anna, in a fine situation. It is near this, that the road turns off on the left to Genazzano.

CEANO, CIANO, *or* CIGIANO. (*Vide* CÆNINA.)

CECCHINI.

A farm-house situated on a high table-land, between the Via Salaria and the Nomentana.—Anciently the site must have been in the territory of Fidenæ.

CELSANO. *Santa Maria di.*

This is a large convent, near the depopulated town of Gallera, the ancient Careiæ. The country around belonging to the convent, is well cultivated, (forming a strong contrast to the barrenness of the country toward Bracciano,) and is embellished with numerous cypresses.

CENO, *or* CERIO.

Ceno, or Cerio, was the port of Antium; (now Nettuno;) it contains 1,186 inhabitants: there is at present no shelter even for small boats. (*Vide* Antium.)

The road from Rome is only made as far as the Osteria di Civita: much of the remainder of the way being through sandy forests. The milestones are marked on the Map to assist in finding the track. The distance from Rome is thirty-six miles.

CENTRONE.

This name, (which is modern, and not to be trusted,) is that given to a spot on the road to Grotta Ferrata, where a stream (said to be a portion of the Aqua Ferentina, diverted from its natural bed,) is seen flowing from an artificial subterraneous channel, into the Mar-rana or Aqua Crabra. There must, however, be other waters besides this from Marino to supply so copious a stream.

The watering of the low grounds in and about the city of Rome, was perhaps the motive for this diversion of the Aqua Ferentina. At present it seems of little use.

CERANO.—CERETO.

Cerano and Cereto are two places pleasantly situated on eminences near Pisciano and Siciliano, in the country lying between the high mountain of Guadagnolo and that part of the vale of the Anio which is towards Subiaco.—Cerano is said to have about 1,400 inhabitants, and Cereto about 600.

CERBARA.

A town between Agosta and Subiaco, perched on a singular, and seemingly inaccessible rock, that projects from the range of the Montes Simbrivini, in the country of the Æqui. A settlement would scarcely have been made here originally, except during times of danger and turbulence; yet, notwithstanding the situation the town continues to be well inhabited.

CERI.

A small village of one hundred and ninety-seven inhabitants, between Campanile and Cervetere. It is about three miles from the former; its distance from

the latter is about four. The road to Rome passes through Campanile and Tragliata, (which is about three miles from Campanile,) and thence through Buccca. From Tragliata to Rome the road is very tolerable.

Ceri is two miles from Carlotta, in the direction of the sea; and three from the post-house at Monteroni, on the Via Aurelia.

A road leads also from Ceri, by the Pontone degli Elci and Ponte Murata, to the lone house called Crocicchia, on the Via Claudia; but the country having neither beauty nor historic recollections to recommend it, has been hitherto little examined.

The Dukedom of Ceri is in the Odescalchi family.

CERVARETO.

Cervareto consists of two small farm-houses to the left of the Via Collatina, between that road and the Ponte Mammolo over the Anio.

The Anio is worth visiting on this side, on account of some singular and extensive quarries*, an arch of which, cut in the rock, is visible from the road to Tivoli. A considerable number of people of a rude and savage aspect, and more barbarous in appearance than others in the vicinity of Rome, are employed here in collecting saltpetre. Other quarries may be traced higher up on the banks of the Anio, which have not as yet been examined.

CESANO.

A village, with three hundred and twenty-four inhabitants, pleasantly situated about a mile and a half

[* It seems probable that these quarries at Cervareto, which are conspicuous for the redness of the tufo in which they are worked, are those referred to more than once by Vitruvius as the *Lapidinæ Rubræ*: which he mentions as being in the immediate neighbourhood of the city, on which account they were much resorted to, for ordinary building purposes, though the stone was of a soft and inferior quality. (Lib. ii. c. 7.) We learn also from Strabo (Lib. v. c. 3. p. 238,) that these quarries were situated on, or close to, the river Anio, which naturally served to convey their produce to Rome.—E.B.]

from the Osteria del Merluzzo, on the Via Cassia, and among the agreeable and woody eminences which have been formed by the volcano of Baccano. It is near five miles and a half from Anguillara.

CESARANO. (*Vide* COLLATIA.)

CESARINI. (*Vide* FICULNEA.)

CICCHIGNOLA.

Cicchignola was formerly one of those high towers so frequently found in the Roman Campagna. Having become a favourite villa of Pope Leo XII., it was dignified with the name of castle. A small lake of yellowish water was formed upon the grounds, by damming up the little brook, called Fosso di Fiorano, and in this an artificial island was made; the whole would have been very pretty, had the bank opposite the dwelling been planted.

CICOLANI. (*Vide* HISTORY.)

CIRCUS MAXENTII. (*Vide* VIA APPIA.)

CISTERNA.

Cisterna is a town one post from Velletri, on the road to Naples, consisting of 1,763 inhabitants.

The greater part of it is concealed from the road, by the large but dilapidated baronial mansion of the Cajetani family, who possess the Marquisate of Cisterna. The Cajetani, who are also dukes of Sermoneta, (the ancient Sulmo,) are proprietors of an estate extending from the mountains to the sea, in great part covered with forests of oak; which would be invaluable, if the means of exportation existed. The public road passes through nearly nine miles of this estate; which, nevertheless, produces scarcely £10,000 per annum.

Cisterna is to the right of the ancient Via Appia, from which the present carriage road to Cisterna turns off, and passes through the town; the two roads are again united, at about a mile from the Torre de' tre Ponti.

Cisterna is supposed to be the ancient Cisterna Neronis: the city of Ulubra was not far distant. Though situated on a spot but little elevated above the most humid part of the Pontine Marshes, it does not appear that the air is by any means of the most dangerous quality.

CIVITA CASTELLANA. FESCENNium.

Civita Castellana has one thousand eight hundred and twenty-five inhabitants, and is well situated on a detached eminence; the great road running through its best street, the town appears to greater advantage, and more stirring and busy, than might be expected of so small a place.

It is reputed thirty-eight miles from Rome by the Cassian, and thirty-two by the Flaminian Way; but though the thirty-second milestone of the latter stands near the town, thirty-five miles seems to be the real distance by either; the stones having, as it is said, been removed by persons interested in proving that one road was shorter than the other. Although on the great road from Rome to the north of Italy, and surrounded by the most fertile country, it is inhabited chiefly by persons of a very low class.

At the isthmus, by which the town is attached to the higher ground, is a castle, consisting of a circular tower, with triangular outworks, but of little strength or size,—though, at this place, in the opinion of military men, the defences of the lower portion of Italy should be formed.

The deep glens by which the position of Civita Castellana is almost altogether insulated, are very prettily bounded by rocks of volcanic materials, clothed with wood,—and, in many parts, furnish beautiful studies to the painter.

The common post-road crosses the ravine to the north, and runs through a less interesting country; but, by quitting the town at its lower extremity, and descending to the bed of the river, and the picturesque bridge of three arches, the nature of the glens may be

observed. The Via Flaminia runs in that direction*; and at the upper part of the descent may be observed, to the left, certain sepulchral excavations, in a range of rocks surrounding a platform, which probably was the site of the ancient city of Fescennium. (*Φασκενιον* Fescenium.) This platform seems to have been only accessible at one angle, which united it with the height of Civita Castellana by a narrow and very defensible isthmus. Travellers seem to have overlooked this position, and the numerous and unequivocal remains of the ancient city that are to be found here; and have been surprised at finding few or no antiquities in the modern town†.

Ruins of the walls of Fescennium may be observed behind the post-house: on the descent, or precipice, is an angle of the wall, about eighteen courses high, each stone being about four feet in length, and two in height; beyond the modern fort, near Ponte del Terreno, is the ancient road to Falerii, cut in the rock; and beyond Ponte del Terreno are many Etruscan tombs. The continuation of this road presents an infinite number of tombs, and other remains of antiquity. About midway between Civita Castellana and Falleri, is the Valle dei tre Cammini, in which are many Etruscan sepulchres, like those of the valley of Castel d'Asso, near Viterbo.

Fescennium, says Solinus, was founded by the Argives; Servius derives its origin from the Athenians; Dionysius (i. 14) gives to this place the same origin as is attributed by him to most of the other places in this country; ascribing it to the Siculi, (the earliest inhabitants of Italy of whom we have any historical notice,) whom, afterwards, the Pelasgi and Aborigines

* This road could not, however, have passed through the ancient city of Fescennium.

† The modern inhabitants of Civita Castellana have claimed for themselves the glory of representing the ancient Veii; as is asserted by them in more than one lapidary inscription. Antiquaries of former times gave themselves but little trouble in the examination of ancient authors respecting the validity of this claim, and none in an inspection of the country.

either expelled or conquered. "In my time," he adds, "Falerium and Fescennium, though inhabited by Romans, still retain vestiges of the Pelasgi:"—probably alluding to the ceremonies of the Argive Juno, and the Argolic shields and spears. It seems clear, that the people of Fescennium and Falerium were of a different race from those of the neighbouring towns. The name of Halesus, the leader of the Argive colony, is said to have undergone a change in its first letter; F being substituted for H, the Halesi became the Falisci; and this name certainly included the people of both of these cities.

It is not a little singular that several of the descriptions of the ancients would apply better, were we to imagine that Civita Castellana was Falerii, and the modern Falleri, Fescennium*. Strabo observes (p. 226)

* [It is perhaps not less singular that Sir W. Gell, while making this admission, should not have been led by it to reconsider the grounds of his inference, or rather assumption, that Fescennium was at Civita Castellana. Of this point it may be observed, he has brought forward no proof or evidence whatsoever; and his whole argument, in fact, amounts to this:—there were in ancient times two cities in this neighbourhood, Falerii and Fescennium: now we know Falerii to have been at Sta Maria di Falleri, therefore we may infer that Civita Castellana, where there are evident traces of an ancient city, was the site of Fescennium. But, unfortunately for this argument, we are so far from knowing Falerii to have been at Falleri, that we have every reasonable assurance that it was *not* there. Sir W. Gell has himself justly remarked that the situation of the remains at that place does not at all correspond with the descriptions given by ancient authors of Falerii,—that is to say, of the ancient Etruscan city of that name: but he has omitted to observe that it does agree perfectly with that given by Zonaras of the site in which the *new city* was built by the Romans. The style of construction of the walls still remaining in such singular perfection at Falleri (*vide* Falerii) would certainly lead one to ascribe them rather to this later city than to the more ancient one, and we thus arrive at the conclusion, adopted by almost all writers upon the subject, except Sir W. Gell, that Falleri was the site of the second, or Roman city of Falerii, and could not therefore be that of the ancient Etruscan city, which we are expressly told was in a different situation. That the latter may have been at Civita Castellana thus becomes probable enough; at least the strong position of that place almost surrounded by impassable ravines would accord perfectly with the passages cited from Plutarch and Zonaras, and the small amount of ancient remains is not surprising, if we consider that Falerii was destroyed in the year of Rome 513. So

that "Æquum Faliscum was said by some to be on the Via Flaminia, between Ocriculi and Rome." Now, the vicinity of the Flaminian Way shows that Civita Castellana (Fescenium) is the place he speaks of; for the description cannot apply to Falleri. (Fallerii or Æquum Faliscum.) Plutarch (in Camill. ix.) calls Falerii "a city, strong by nature;" which, at least, in half its circuit, the city at Falleri was not. Zonaras says, "the ancient city, seated on a defensible mountain, was destroyed, and another was built* in the plain, which might be easily attacked." Now, no mountain could have existed any where near Falleri. Plutarch informs us, that "when Camillus attacked Falerii, the inhabitants looked with contempt on the besiegers, amusing themselves in the city as usual, and only placing guards on the walls." Falerii, (Falleri,) though well walled, was in a position so easily attacked from the north, that this was impossible. Virgil mentions only the troops of the Fescennini and the Æqui Falisci, (Æn. vii. 695,) which makes it appear not improbable that Falerii had not been built when Æneas landed. The Martyrology says, that the saints Gracilian and Felicissima were canonized on the first of the ides of August, at Falari, —which must have been at Civita Castellana, (Fescennium,) as, according to Baronius, is shown by their tombs in the church of that place.

From all these passages it seems certain that the

little is known of Fescennium, that we are almost entirely at a loss where to place it; but a local antiquary, named Antonio Massa, is cited by Cluverius as mentioning the existence of ancient vestiges at a place called Gallese, about five miles north of Falleri, which that geographer is disposed to regard as those of Fescennium. The same view has been adopted by Abeken.

It may be added that no trace is found of the existence of the modern city of Civita Castellana previous to the twelfth century: whence it may be reasonably conjectured that it was peopled by the inhabitants of Falleri, who retired there for greater security. Falleri, on the contrary, was a flourishing place in the early part of the middle ages, which may account for the canonization of the two saints there, and it is probable that their bodies were afterwards transported to Civita Castellana: a frequent practice in the middle ages.—E.B.]

* Does he mean that Fescennium was destroyed, and Falerii built?

Falerii and Falisci were one people*, and that the towns of Falerii and Fescennium were intimately connected, —if it be not even clear, that one of them having been destroyed, the ruined town was transferred to the site of the other.

The Falisci evidently extended over all the country to the confines of the Capenates. They seem to have been called *Æqui*, as descended from a branch of that people—who, united with the *Casci* and *Polasgi*, seem to have had great influence in early times. Dionysius particularly mentions that though Falerium and Fescennium were in his time inhabited by Romans, they still preserved Greek institutions and arms, and that their temples and sacrifices were Greek. He also says that in Falerium was a temple of the Argive Juno.

At Civita Castellana are inscriptions, calling it a municipium. Frontinus says, the colony* was called Junonia Falisca: and it is not improbable that a temple of the Argive Juno was on the inaccessible hill, at Civita Castellana.

It would be exceedingly interesting to find some temple at Falerii or Fescennium, if only to ascertain in what consisted the peculiarity of these Argive temples. At Falleri, a statue of Juno, of Roman workmanship, has been found: upon excavation other objects of art might be discovered which would repay the expense. An examination of the ground would probably throw much light on some of the great desiderata of history.

It is curious that the names of many of the Etruscan cities were taken from vulgar things. Falisca signified a manger for oxen; Faliscus a hog's pudding. *Veja*, says Festus, was in the Etruscan a waggon. Pha-

* "Εμιοι δ' οὐ Τυρρηγνούς φασι τοὺς Φαλερίους, ἀλλὰ Φαλίσκους, ἴδιον ἔθνος τι· καὶ τοὺς Φαλίσκους πόλιν ἰδιόγλωσσον.—Strabo, lib. v. p. 226.

[† But there can be little or no doubt that the Colonia Junonia Falisca was sent neither to Fescennium, nor to Civita Castellana, but to Falleri, where probably many of the remains and vestiges of antiquity belong to this subsequent colony: among others the statue of Juno mentioned by Sir W. Gell in the next page. (*Vide Falerii.*)—E.B.]

lera was, however, Greek; and was a name often applied to high situations.

It appears that the Falisci did not speak a pure Etruscan dialect, thus showing a mixed descent.

In very ancient times the country seems rather to have formed a part of Umbria, than of Etruria; though at a later period all the country to the west of the Tyber was called Etruria.

CIVITA LAVINIA. (*Vide LANUVIUM.*)

CIVITA VECCHIA.

The ancient Centum Cellæ. This, with Corneto, would have completed the list of places within the Agro Romano; but they do not fall within the limits of our Map.

Civita Vecchia has 7,111 inhabitants.

CIVITELLA.

Civitella is a village in the mountains, between Palestrina and Subiaco. It is, like all those in the neighbourhood, difficult of access, and what is termed out of the world. It is between Olevano and the Rocca di S. Stefano. There are 427 inhabitants.

It is highly probable, not only from the name, which is often found to signify an ancient town, but from the remains of a terrace wall nearly one hundred feet in length, that Civitella was one of the ancient towns dependent upon Præneste, which were eight in number. This wall of irregular masonry, which might be styled polygonal, may however have been the substruction of a temple, rather than the rampart of the town*.

CIVITELLA.

This Civitella is in the vicinity of Licenza, on a high peaked summit, exceedingly difficult of approach. It has not many inhabitants.

[* The appearance of the terrace here referred to can leave, I think, no reasonable doubt that such was its destination: but, according to M. Abeken (*Bull. dell' Ist.*, 1841, p. 51), there are other portions of polygonal masonry lower down the hill, which must have formed part of the walls of a town.—E.B.]

The name Civita, and its derivations, seem very frequently to indicate the remains of ancient towns and cities. As Licenza seems to occupy the site, and nearly to retain the name of the ancient Digentia, and the classic authors have left us very little detail with regard to the towns of this neighbourhood, it is not now possible to discover the name of that which may have existed at Civitella.

A place so perched on a lofty summit, surrounded by still higher peaks, exhibiting an amazing variety of mountains, woods, and precipices, could not fail to be picturesque; and the recollection that Horace must have admired the view every time he approached the windows of his Sabine retreat, gives additional interest to what, independently of this, is one of the most beautiful scenes in Italy.

CIVITELLA DI SAN PAOLO.

A village near Fiano, with 582 inhabitants. It is one of those seen from the summit of Mount Soracte.

CIVITONE. (*Vide VIA APPIA.*)

COLLATIA; CONLATIA. *Κολατία.*

Collatia is generally supposed to be at a place now called Castel dell' Osa, or Castelluccio; with what propriety remains to be examined.

Some have supposed that it was originally founded by the Albans, and Festus says it was so called, "*quòd ibi opes aliarum civitatum fuerint conlatæ.*" Pliny (iii. 9) enumerates it among the "*clara oppida*" of Latium; but Livy (lib. i. 38) says, that by the victory gained by Tarquinius Priscus over the Sabines, "*Collatia et quicquid circa Collatiam agri erat, Sabinis ademptum.*" Servius says (*Æn.* vi. 774) that it was built or restored by Tarquinius Superbus.

In the time of Strabo the city was reduced to a small village, and Cicero speaks of it with contempt,—as he also does of Labicum and Fidenæ; so that it seems as if Rome had already swallowed up the whole

population of the Campagna, leaving it in a state of desolation, approximating that in which we now find it.

Collatia must, however, at one period, have been of some consequence, for there was both a *Via Collatina* and a *Porta Collatina*.

In the wall of Aurelian, the *Porta Collatina** was probably one of those smaller gates, (now closed up,) between the *Porta Maggiore* and the *Prætorian camp*; that part of the *Via Collatina* which lay nearest the city has long been destroyed.

At present, in order to reach Castel dell' Osa, the supposed site of Collatia, the *Via Prænestina* (from the *Porta Maggiore*) must be pursued. At two miles from Rome, this road crosses the *Acqua Bollicante*—which probably, in very early times, was the limit of the Roman territory, where the *Arvales* sung their annual hymn. (*Vide Festi.*) At three miles and a-half, it passes the *Villa of the Gordians*; (now called *Tor' di Schiavi*;) the ruins of which consist of a circular brick building, [surrounded by several other brick ruins, forming a very picturesque and conspicuous group,] and fragments of marble strewed over the cultivated ground. A little beyond this, the road turns to the left, in the direction of *Lunghezza*. At a place called *Bocca Leone* an aqueduct is passed, and at two miles from the turn beyond *Tor' di Schiavi*, is the *Tor Sapienza*. [Between these two, the *Torre di Tre Teste* may be observed to the right, on the *Via Gabina*; and near it, on the left, is a farm called *La Rustica*, where Professor Nibby found vestiges of an ancient villa.] After the sixth milestone, on the main road, another (now neglected)

[* The existence of a *Porta Collatina* at all rests only on the testimony of Paulus Diaconus, the epitomizer of Festus, and is liable to much doubt: but at all events it was only one of the many obscure gates in the walls of Servius: and there certainly was no gate of that name in the circuit of those of Aurelian. The *Via Collatina* in imperial times, whatever it may have been in the earliest ages, seems to have been merely a branch-way, turning off from the *Via Tiburtina*, probably almost immediately after it issued from the gate. This would readily unite with the line which branched off from the *Via Gabina*, just beyond the *Tor' di Schiavi*, but the latter branch itself seems to be modern. (See WESTPHAL, *die Römische Kampagne*, p. 99.)—E.B.]

may be observed to the right. By following this for rather more than three miles, a descent is found to the little valley and river of Osa; and on the opposite bank of the streams are the ruins of the Castel dell' Osa. (*Vide* Ouascium, under the article Gabii.)

The site is pretty when seen from the river below, and the bank is sufficiently steep for defence. The stream is also such as would naturally have been selected by the ancients, and has enough water for the supply of the city. It was not included within the walls, this being a precaution seldom taken by ancient communities, (*vide* Alba Longa, p. 19,) so that the appearance of an enemy before the walls necessarily cut off the inhabitants from a supply of water.

Under the arches of the Castel dell' Osa may be perceived, on close examination, the remains of an ancient wall. As far as it can be observed, it is in regular blocks, and ran along the brow of the hill which overlooks the valley and river; on the other side there seems to have been no natural defence whatever, and it is difficult to conceive how a place so ill situated could have existed in perilous times; so that perhaps the story of its foundation, or restoration by Tarquin, after Gabii had fallen under the power of Rome, is not improbable.

As, however, there is little to testify the positive existence of an ancient city in this spot, except the vestiges of a regular wall, (which may have been that of a Roman villa of imperial times,) the neighbouring country might perhaps be successfully examined in search of another site for Collatia.

Now this ruin of the Castel dell' Osa, it may be observed, is only two miles from the site of the city of Gabii, which was at the time of the existence of Collatia a large and populous city: and though this is not conclusive against the position of another establishment so near, it may incline the antiquary to expect the site of Collatia to have been at a greater distance: in the second place, the spot inclosed was incapable of being defended, except upon the side which overlooked the river—at least present appearances lead us to conclude

this to have been the case; and, thirdly, the Via Collatina, if such it be, seems to have been most singularly needless, as a communication between Rome and Castel dell' Osa; for a slight turning from the Via Gabina would have led to it, by a route less circuitous, as may be seen from the Map. What is called the Via Collatina is perhaps nothing more than a remnant of the road, which must have anciently existed between Fidenæ and Gabii.

In addition to these remarks, it may be observed, that from the point where the road to Castel dell' Osa quits the direct line of the carriage road, an ancient Via (the pavement of which is very visible) runs by Salone to Lunghezza; and as the motive for which this was constructed was evidently the connecting of Rome with the site of Lunghezza, it is probable that Lunghezza was a place of some importance. Such also must Colatonia have been: for, according to Festus, in the passage already quoted, the products of the neighbouring places were stored there. Moreover, from Lunghezza, its site being on the Anio, grain and other commodities could with ease be transported to Rome. On this ancient road are two Tumuli of considerable dimensions, near Salone; and after passing the brook, which in the Via Gabina runs under the Pons ad Nonum, a hill has been cut through for carriages. Another Tumulus is seen on the right, near Lunghezza.

Lunghezza is little more than two miles below the Castel dell' Osa, and on the same river, at its junction with the Anio. It consists at present only of a large and castellated baronial mansion, which at one time belonged to the Strozzi family. It occupies a strong position upon a rock overlooking the river, which here flows in a deep bed between the rocks. The glen sometimes opens so as to leave room for a narrow border of green meadows, and the river is here and there fringed with willows and other trees.

A portion of the buildings at Lunghezza consist of extensive magazines, used formerly for the reception of the produce of the rich soil of the vicinity: but as the modern Romans no longer navigate the Anio, this

is now transported to Rome in carts, and Prince Borghese has in consequence been obliged to repair the ancient road.

The ancient road may be traced from Tor Sapienza to Lunghezza, by frequent remains of its pavement.

Pliny positively affirms that Collatia was in the Via Tiburtina; but this road to Tibur must have certainly passed by Lunghezza and Lunghezzina, on the left bank of the Anio.

The rock of Lunghezza seems well adapted for the position of a citadel, and its natural strength has been improved by art. The rocks have been cut, and caverns, apparently sepulchral, have been formed, and an access made to the river; but positive indications of ancient fortifications have not yet been observed.

About two miles higher up the Anio is Lunghezzina, a house of a similar description. Still higher is another called Cesarano; above this is a tower called La Foce, and then the villa of Adrian. On the opposite, or right bank of the river is a great farm-house called Cavaliere, which overlooks Lunghezza. In the valley of Osa, toward the Castel dell' Osa, are some other sepulchral caverns, in addition to those already noticed in the rock of Lunghezza; and on the right, at about half the distance, is a tomb which may be entered.

The above remarks serve to show, that if Collatia had been at the Castel dell' Osa, there would have been no necessity for a Via Collatina; that the direction of the Via Collatina was toward Lunghezza, and not toward Castel dell' Osa; and that the road which abruptly turns from it in that direction was rather a part of the road from Fidenæ to Gabii than from Rome to Collatia: in addition to this, it has been shown that Lunghezza would have been a more defensible situation than the Castel dell' Osa, and more adapted to the purposes, for which we are informed Collatia was built by Tarquin.

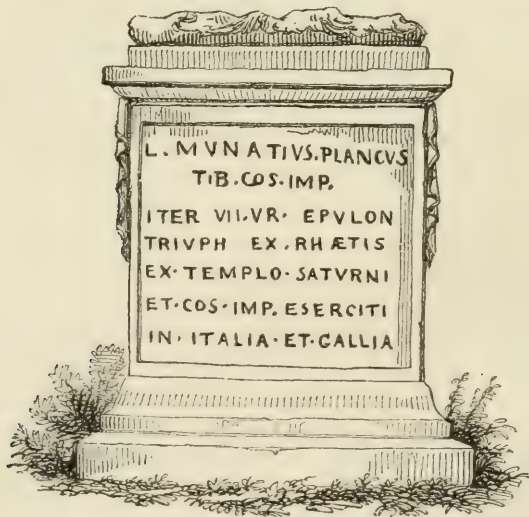
All that is urged in proof of the position commonly assigned to Collatia is the small piece of ancient wall at Castel dell' Osa; and this will probably still continue to influence the opinions of many, with respect to the site of the place.

COLLI FARINELLI.

This is the name given by the peasants to the low hills to the right of an ancient road, leading by the Ponte dell' Aquoria and Colonnelle, from Tivoli to Monticelli. Two of these hills, reaching to the road, have certain lines of banks, which in some places assume almost the appearance of walls, and the road seems to enter the inclosure by a gate, and to go out of it by another: within the inclosure is an ascent on the right; and in several places terrace walls may be observed.

If this were not a city, (which is doubtful,) it must have been the villa of a Roman patrician, the grounds of which were well fenced. In the upper part of the enclosure is a place, not unlike a small citadel, which may have been the house. The place is worthy of examination. There was no advantage of water here, nor was the situation very defensible.

Behind, and at a greater distance from the road, is a little valley near Vitriano; on the other side of which, upon a terrace wall, are the remains of the foundations of a temple; the pavement of which, in different-coloured marbles, existed not long ago. Near this is a pedestal with an inscription of Munatius Plancus. The same individual is also mentioned in an



inscription in the Vale of Tempe. This in the valley of the Colli Farinelli, speaks of a Temple of Saturn, of which it may be supposed the neighbouring ruins are the remains*.

The commentator on the beautiful Ode, (i. 7,) in which Horace states his preference of Tibur to all other places, says—"Munatium Plancum adloquitur, consularem virum, Tiburtem origine, in cujus gratiam dicit."—This ode renders the pedestal doubly interesting, and a truly classical relic.

Other ruins of villas are found here; and at Ceano are the remains of the walls of Cænina.

COLLE FERRO. (*Vide* TOLERIA.)

COLLE LUNGO.

Colle Lungo is a name given by the common people to the range of mountains running from near Arsoli and Oricoli to the village of Trevi, which seem to have been known to the ancients as the Montes Simbrivini.

Colle Lungo is also the name of a small hill near Nomentum.

COLLE STEFANO. (*Vide* VILLA ADRIANA.)

COLONNA. (*Vide* LABICUM.)

COLUMEN.

"Dum ad Antium hæc geruntur, interim Æquarce arcem Tusculanam nocte capiunt: reliquo exercitu haud procul mœnibus Tusculi considunt, ut distenderent

[* Sir W. Gell appears to have forgotten that Munatius Plancus was distinguished among other things for having restored or rebuilt the temple of Saturn at Rome, a service commemorated by Suetonius (*August.* c. 29), as well as in a monumental inscription at Caieta, which much resembles the one here given, but is somewhat fuller. It is given by Gruter, tom. ii. p. 439, No. 8. A fragment of another inscription, preserved by Fulvius Ursinus, appears to have formed part of that on the temple itself, and it was found, according to his statement, (*Famil. Roman.* p. 168,) "Romæ prope ipsam Saturni ædem," though it is not very certain what building he means by this designation.—E. B.]

hostium copias. Hæc celeriter Romam, ab Româ in castra Antium perlata, movent Romanos haud secùs quàm si Capitolium captum nunciaretur. Fabius, omisiss omnibus, prædam ex castris raptim Antium convehit. Ibi modico præsidio relicto, citatum agmen Tusculum rapit Aliquot menses Tusculi bellatum Postquam ventum ad extremum est, inermes nudique omnes (*Æqui*) sub jugum ab Tusculanis missi: hos ignominiosâ fugâ domum se recipientes, Romanus Consul in Alcido consecutus, ad unum omnes occidit. Victor ad *Columen*, (id loco nomen est,) exercitu relicto, castra locat." (Livy, lib. iii. 23.)

Now, from the similarity of the names, Columen might have been supposed to have been on the hill called Colonna, to the north-east of Tusculum, were it not well known that Labicum existed there.

Some think that Columen and Corne were the same place; if so, Cornufelle (*vide* Cornufelle) is the spot; or La Molara would be a likely place for the halt of Fabius.

CONCA.

A village between Nettuno and Velletri, the inhabitants of which are barely sufficient for the cultivation of a large farm in the neighbourhood.

Satricum, Pollusca, and Longula (for the indentification of which no documents exist,) were in this district; and of one of them, Conca is perhaps the representative.

This place must have been at some period of more consequence than it is at present; as the Strada di Conca, which runs from Rome by the Castel di Leva, and the Osteria di Civita, would seem to testify. (*Vide* Corioli.)

At Conca are remains of a wall of quadrangular stones; and the elevated ground on which it stands, apparently artificially scarped down, has all the appearance of the site of an ancient town.

The place has the privilege of sanctuary for certain offences, granted by one of the popes, with a view of creating thereby a population for the culture of the

unhealthy region of the Campo Morto, which lies between Conca and Lanuvium.

Near the village are considerable iron works.

CORA.

Cora, although its vicinity is not given in detail, was used in the triangulation for the Map, and its place fixed from Civita Lavinia, Velletri, and Cisterna.

Cora, says Cluver, seems to have been one of the cities built by the Aborigines and Pelasgi; but Pliny calls the Corani, Trojans. According to Livy, it was a Volscian city, which its situation seems to warrant. It afterwards, like many others, became a Roman municipium.

Cora is seen for many miles from the Via Appia. It has still magnificent remains of the ancient walls, (which seem of Pelasgian origin,) the remains of a Doric temple, called that of Hercules, and another ruin*. These vestiges render Cora one of the most interesting places in Italy.—A new road from Velletri has now made it more accessible.

CORBIO. (*Vide* ROCCA PRIORE.)

CORCOLLO. (*Vide also* QUERQUETULA.)

A farm-house, situated on the Rio Maggiore, four miles below Galliciano, six below Zagarolo, and about one below Passerano, upon a rock above the junction of the three principal streams of the district. This insulated rock, or table-land, is cut off by a deep channel from the high ground behind, and is on all sides so equally precipitous, that most probably its form is in a great degree artificial.

[* The ruins at Cora have been fully described by Professor Nibby, (*Contorni di Roma*, tom. i.) Specimens of the structure of the polygonal walls, which form several successive tiers of terraces or substructions, are also given in DODWELL's *Views of Cyclopean Cities*. Some parts of them are of a very rough and irregular, as well as massive, construction; others, again, are very carefully wrought and neatly fitted in the polygonal style.—E. B.]

There is an entrance from the west, where a narrow access has been cut through the rocks. It was in all probability the site of an ancient town; and it has been usually supposed that Querquetula* stood here. An ancient road, of which the traces remain, ran from Corcollo to Gabii; and this joined another, which seems to have passed from the bridge of the river Osa to Tivoli, below the villa Fede, or Adriana. A part of the road is now obliterated, and is impassable for carriages.

There was a Porta Querquetulana at Rome which opened toward this country†. From Querquetula there seems also to have been a road to Collatia, another to Pedum, and a third to Præneste, of which the traces are visible.

Some have imagined the Rio Maggiore, the Veresis of antiquity.—One of its principal streams comes down the valley of Camporaccio, in which is the aqueduct, now called Ponte Lupo, a picturesque ruin.

CORIOI. Κοριολα· Κοριλλα· Κοριολλα·

Corioli is more difficult to find than almost any city within the boundaries of our Map; which is the more to be lamented, as, under Caius Marcius Coriolanus, it was for a short time at the head of a confederation almost too powerful for Rome.

There are many reasons for placing it in the vicinity of Lanuvium, Lavinium, Aricia, and Ardea.

Livy, (lib. ii. 39,) speaking of Coriolanus, says, that “after having expelled the Roman Colony from Circeii, he passed by bye-roads into the Latin Way‡, and took

* Querquetula seems also to have been written Corcutula, and the people were called Corcutulani. (Κορκουτουλανοι. Dionys.)

[† The Porta Querquetulana, or Querquetularia, at Rome was so called, not with any reference to the distant and obscure city of Querquetula, but to the name of the Cœlian hill to which it was immediately adjoining, and which, as we learn from Tacitus, (Ann. iv. 65,) was originally called Querquetulanus from the oak woods with which it was covered. Querquetum was merely the old form of *quercetum*. See Pomp. Festus, voc. Querquetulanæ.—E. B.]

‡ With respect to his passing on to the Latin Way, there must, however, be an error, as the towns next mentioned were not upon that road.

Satricum, Longula, Pollustia, and Corioli. He then took Lavinium, Corbio, Vitellia, Trebia, Labicum, and Pedom; and from Pedom marched to the Fossæ Cluiliæ, to attack Rome." (*Vide Toleria.*)

This account seems to indicate that Corioli must have been somewhere between Lanuvium and Ardea, as Marcius proceeded from Circeii to Lavinium, without touching at either of these cities.

According to Dionysius, however, (who, though a Greek, is the best of Roman antiquaries,) "Marcius having taken Circæii, U.C. 266, after the council of the Volsci had met at Ecetra, passed on to the Via Latina, took Tolerium, then Bola, then Labicum, then Pedom and Corbio, and then Corioli. Bovillæ was next taken; and then Lavinium was besieged and circumvallated; Marcius at the same time going to the Fossæ Cluiliæ near Rome."

By this route Marcius must have passed by the mountains of Albano, in his way from Corbio to Corioli; and nothing can be more clear, or more in accord with the topography of the country.

"Marcius, having allowed the Romans thirty days' truce, returned and took Longula, and then Satricum, sending the spoil to Ecetra for the troops. He then took Setia, and returning took Polusca, Albieta*, and Mugilla, and came again to Corioli, having taken seven cities in the thirty days."

Turnus Herdonius, who was treacherously murdered by Tarquin at the Aquæ Ferentinæ, is said by Dionysius (lib. iv.) to have been, not as Livy relates, of Aricia, but of Corioli; and in lib. vi. Corioli is stated to have been a sort of capital of the Volscians.

Longula, Polusca, and Corioli were so near together, that the Consul Postumius Cominius, U.C. 253, took Longula and Polusca on the same day, and marched to Corioli on the day following. As in their attack upon these places some time was lost in beating down the

* Albieta was very possibly some remnant of Appiola, or of Mugilla, on the opposite side of the valley, both near the Ponte delle Streghe.

gates and in scaling the walls, his march upon Corioli was necessarily somewhat delayed.

The taking of Corioli is thus described by Dionysius:—"The Coriolani had a strong army, they were well prepared, and the walls could not be forced. In vain the Consul besieged it during the night; he was repulsed with loss. On the following day, however, having got ladders and military engines ready, he prepared for a fresh attack. The Antiates sent assistance to the Coriolani, but their troops were met by half the Roman forces. The people of Corioli, however, expecting their allies, opened all their gates and rushed upon the enemy; and having, at the first onset, an advantage in the ground, (which sloped from the city,) they drove the Romans back to their camp; but Caius Marcius, afterwards called Coriolanus, rallying them, they pursued the flying Coriolani, and entered the city with the fugitives. The combat in the streets was furious, and the women assisted, throwing down tiles on the Romans. The Romans were, however, at length victorious. Marcius having plundered the city, hastened to join the other half of the Roman army, which had marched against the Antiates, and proclaiming the reduction of Corioli, which was attested by the smoke of the burning houses, attacked and routed the enemy." (Dionys. lib. vi. p. 305.)

The near vicinity of Longula and Polusca to Corioli may be inferred, as has been already remarked, from these passages of Dionysius; and Antium could have been at no great distance, for a messenger having been despatched by the Coriolani for assistance from Antium, it was sent on the following day.

It may also be perceived that Corioli was situated on a hill, but not, like Ardea or Lavinium, on an abrupt eminence formed by two brooks of the plain; for from such there would be no declivity gradually sloping to the plain below.

From the speedy arrival of succours from Antium, it would almost seem that Corioli was situated nearer to Antium, and further from Mount Albano than has been generally supposed; but, on the other hand, it

must be remembered that when at a subsequent period (U.C. 310) the cities of Ardea and Aricia disputed with each other their respective rights to the possession of certain territories of Corioli, (which the Romans, upon being made umpires, usurped for themselves,) that the Antiates advanced no claim to the contested lands, which they would in all likelihood have done had the territory been nearer to Antium than to Ardea and Aricia. (*Vide* Livy, lib. iii. 71.) Corioli therefore was probably somewhere between Aricia and Ardea, inclining perhaps a little toward Antium.

Of the situations which seem to offer themselves as possessed of the requisite characteristics, none seem at present more eligible than the hill beyond Genzano, called Monte di Due Torri, or that called Monte Giove, both of which are on the right of Via Appia. It is nevertheless true that no such indications of antiquity have yet been found at these places as would suffice to establish Corioli at either. Monte di Due Torri has, indeed, a ruined castle in a position which would be well adapted for the citadel, and the town might have been built on the slope toward Monte Giove; and the latter hill is so called, perhaps, from a temple of Jupiter, which the Romans, (who frequently spared the temples,) may have left standing when they destroyed the city.

A third probable site is the hill near the Osteria di Civita, between the roads to Conca and Nettuno. This is now covered with wood, but ruins may be concealed beneath, and the road to Conca would require further investigation. On that to Nettuno there is no position where a city upon an eminence could have existed.

Between the Osteria di Civita and Civita Lavinia (Lanuvium) are the remains of an ancient road, which branched from the Via Appia, near Monte due Torri. Now, it is not at all probable that this should originally have conducted only to a vineyard, and to no city is it more likely to have led than to Corioli. Its pavement, perhaps, may not have existed in the days of the Volsci, yet the utility of the road may have caused it to have been preserved by the Romans, and to have been afterwards paved by them.

Though this road may have been that between Aricia and Corioli, yet, judging from the direction it takes, it could not have reached any city that was seated upon a hill. The ancients, however, use the words high and abrupt, and hill and mountain, with so little precision, that the descent from Corioli may have been after all only a few feet.

There are some ruins below Civita Lavinia, on a little rising ground, which, if not too near that place, might be thought to mark the site of Corioli. There are also some tombs, and a long line, or bank, which may have been the course of the walls, but there is nothing sufficiently certain to lead to a decision.

It is not a little singular that Lanuvium is neither named among the cities taken by Coriolanus, nor among those which united under him in the league against Rome.

Coriolanus was buried under a large Tumulus at Antium, which probably still exists.

From the above remarks Monte Giove would appear the most eligible position yet observed that could be assigned to Corioli, if there were any ruins to confirm it. Monte Giove may be visited by the road to Antium, which, near Frattocchie, quits that to Albano, and passing a ruin which may be a tower of the wall of Bovillæ on the left, leaves Palaverde to the right. After another tower on the right is the ruined and moated Castelluccio, and then on the left Mt. Crescenzo and a fountain at Mile XIII. Further on a road runs to Castel Savelli on the left. Before Mile XIV. is a church, and another Castelluccio, and on the left a lake, (now drained,) which was once a crater. At Mile XVII., beyond La Cecchina, a bridge crosses the stream from the Vallericcia and the Lake of Nemi, in the direction of Ardea. As far as the Nettuno road, it runs in an artificial hollow, in which is an aqueduct. At Mile XVIII. is the Osteria of the Fonte di Papa, another of the streams from the Lake of Nemi; [from this, on the right, a road runs to Campo Leone, where Corioli might also be sought for;] and a little beyond the Osteria is Monte Giove on the left.

At Mile XX. the country is an open down. The

Osteria di Civita and the division of the roads to Conca and Nettuno, are at Mile XXII. At Mile XXV. is Carroceto, a farm-house, with a dreary high flat on the right; and on this, at some distance, is a place called Buonriposo, which seems to have been once called *Castrum Verposum*, or *Verposa*. This also might be visited in search of Corioli; as might likewise a spot called Carano, on the road to Conca*.

CORNACCHIA. *Torre della.*

A tower, now ruined, in the valley of the river from Torre Vergata, or Marrana. It is higher up the valley than Crescenzia, and stands on a rock, on the right.

CORNACCHIE. *Torre delle.*

Torre delle Cornacchie, or Torre Cornacchia, (for it is difficult to discover its precise name, some shepherds being the only human beings to be met with on the spot,) is a high tower, on the left of the road from Rome to La Storta, at about the eighth milestone on the Via Cassia.

CORNAZZANO.

A lofty, precipitous, and well-wooded mountain, between Licenza and Monte Genaro. At its foot stood the Sabine farm of Horace. Two fountains rise under Monte Cornazzano; one of these is now decorated with masonry, and formed into cascades, and is not far from the site of the villa of Horace. The other is in its natural state, and is nearer to Mt. Genaro. The latter is usually supposed to be that of Blandusia, celebrated by the poet.

Cornazzano has been supposed the ancient *Lucretilis*. It is one of the most beautiful mountains in Italy, being finely shaped, and also covered with forests.

[* Corioli is one of the cities of Latium, which had certainly ceased to exist at a very early period: hence it is by no means certain that Livy or Dionysius themselves had any clear idea of its situation: and it is almost impossible that any ruins should now remain capable of determining in a satisfactory manner the position it occupied. Probably all that will ever be accomplished is to assign at random to some nameless hill the title immortalized by Livy and by Shakspeare.—E. B.]

CORNE. (*Vide* TUSCULUM *and* CORNUFELLE.)

CORNETO. (*Vide* TARQUINII.)

CORNICULUM. (*Vide* ANGELO, ST.)

CORNUFELLE.

A curious hexagonal, volcanic lake, now drained by means of canals, situated below the great villa Mondragone, near Frascati. An ancient road from Tusculum to Labicum and Gabii ran by it: below which is an emissario, and a Villa Cornufelle, with ancient remains. The place may be about two miles from Monte Porzio. The lake or crater was nearly half a mile in diameter, and, like other craters, is surrounded by a lip or elevation. The existence of this place was first communicated by Professor Nibby, who discovered it.

This gentleman is inclined to believe it the lake Regillus. The lake Regillus was certainly in the territory of Tusculum, (Liv. lib. ii. 19,) which that below Colonna (commonly called the Regillus) could scarcely have been, whether Colonna be supposed to occupy the site of Labicum, or whether that of Gabii. In the Map, the lake below Colonna, and that of Cornufelle, are both marked Lacus Regillus.

Cornufelle is doubtless the place called Corne by Pliny:—"There is on a suburban eminence of the Tusculan region, a place called Corne, a grove dedicated by Latium to the ancient worship of Diana." The villa at Cornufelle was probably that of Passienus, orator, and twice consul. There seems to have been a grove of clipped beeches, so much admired by Passienus, that he used to embrace it, to sleep under it, and to pour wine upon it. An ilex was near it, thirty-five feet in circumference, which sent forth ten branches, each like a large tree.

Livy says, (lib. iii. 23,) that the Roman consul, having driven the Æqui from Tusculum, slew them at Algidus, and returning thence, encamped at Columen. Cluver takes Columen, which he thinks Colonna, for the

same place as Corne; but whatever Columen may have been, Corne was certainly at Cornufelle.

A species of wild cherry-tree, (the Corneil,) was called by the Romans, Cornus; but the beeches of Corne were probably the trees called Carpini.

CORRESE. (*Vide* CURES.)

COSIMATO.

San Cosimato, is a convent, beautifully situated on a high rock above the Anio, at about two miles from Vico Varo: the river runs in a picturesque and narrow glen below, where the Via Valeria once crossed it by a bridge, the ruins of which still remain.

The buildings are not in themselves of much consequence; but the cypresses which adorn them, and the striking situation of the place, and of the village of Saracinesco, on the lofty mountain above, form a beautiful picture from the carriage-road.

On the other side of the Anio, and opposite Vico Varo, (where a bridge crosses the river,) is a large cave, entered by a broad and low arch; and in the rocks below the convent, many others may be observed, not unlike the cells of hermits. They seem to have been partly natural, partly artificial, and are called by the monks Stufe di Nerone.

CRESCENZIA.

An old house in the valley of one of the branches of the Acqua Traversa, which crosses the Flaminian Way, not far from Torre del Quinto. The building is picturesque; but being destitute of wood, the country itself has scarcely any recommendation.

Ad Sextum may have been on the road near Crescenzia.

CRESCENZIO, MT. (*Vide* CASTELLUZZA.)

CRETONE.

A little village of 121 inhabitants, about one mile from Castel Chiodato. It is on the road between Monte

Rotondo and Palombara, and is rather more than four miles from the latter place.

CRUSTUMERIUM; CRUSTUMIUM. *Κρουστούμεριον**

Ἡ Κρουστομερία.

“Crustumerium,” says Cassius Hemina, “was originally called Clytemnestrum, from the wife of a person of the nation of the Siculi, who built it.”

This city, during the last century, was generally supposed to have been situated on the eminence of Sette Bagni to the right of the road near Malpasso, where there was then an Osteria*; but a passage of Livy, (lib. iii.,) supposing Fidenæ to have been at Castel Giubileo,) is sufficient to show that such was not its position:—“Ab Ereto (Romani) per silentium noctis profugi, propiùs urbem inter Fidenas Crustumeriamque, loco edito castra communierant.” Now, as there is no height between the hill of Sette Bagni or Malpasso, and Fidenæ at Castel Giubileo, this eminence could not have been the site of Crustumerium.

The hill has, however, in some parts, its rocks cut perpendicularly, like those at Fidenæ; there are also vestiges of brick ruins; there are two projecting points of the hill, and the appearance of what may have been the road to a gate between them; on the point also to the left of this ascent is a deep, artificial cut, separating the extremity from the rest of the hill, which seems most probably designed to increase the elevation of the walls of a city; added to this, the site is defensible, without being inconvenient; and the platform above is attached by a sort of isthmus to the higher country behind.

Another argument in defence of the opinion that Sette Bagni is the site of Crustumerium, may be found in the circumstance that this was the situation fixed upon by the early Roman antiquaries, who may be supposed to have observed ruins which have since perished;

* The Osteria and the Malpasso have now disappeared: a bridge has been built over the brook, and the road made good.

but this will be of little weight when it is recollected that they seldom took the trouble to quit the direct road, but pitched at once upon such sites as were easiest of access.

At Marcigliana, there is nothing like the vestiges of a city; neither is there anything at Marcigliana Vecchia, beyond the remains of villas,—which, on a pretty eminence, might be expected; nor still further on the Via Salaria, by the side of the Tyber, is there any spot suited to the site of a city, till about the tenth mile—where a hill nearly insulated, and of a yellowish hue, (called by the people *La Doganella*,) stretches to Forno Nuovo at Mile XI.

It is true, that upon this no vestiges have as yet been found; but at Forno Nuovo is a place called Santa Columba, or Colomba, where a spring, and the insulated hill of a church, (united to the higher country only by a narrow neck of land, and to the hill before mentioned, by another isthmus,) seem to mark out the site of a city with some show of probability. Although there are no remains of antiquity here, with the exception of a small fragment of a column at the church of Santa Columba, yet there is something remarkable in the situation; and the fountain, which seems to rise on the spot, would have rendered it eligible as a site.

On the ancient road, which runs through a Grotto from near Malpasso, and then behind Marcigliana, toward Nomentum, there is no situation where Crustumerium could possibly have stood,—except perhaps at the Torre di San Giovanni;—but this is at too great a distance from the Tyber; (being four miles from it;) for down this river the Crustumerini are represented by Dionysius as having, upon a certain occasion, sent boats laden with corn for the use of the Romans, which were intercepted by the Fidenates. (*Lib. ii. 53.*)

Now the territory of the Crustumerians is known to have extended in one direction to at least the thirteenth mile from the city of Rome, where the country of the Veientes on the other side of the Tyber was terminated, by that of the Capenates: but it is probable that the Crustumian territory ran yet higher up the

river, opposite to that of the Capenates. (*Vide* Plin. lib. iii. 8, 9.) The retirement of the people to the Mons Sacer, being called the Crustumerine secession, makes it probable that this territory at one time reached in the opposite direction as far as the Ponte Nomentana*. In determining the site of the city, we are confined within narrower limits, by the known situations of Fidenæ, Ficulnea, and Nomentum.

We are inclined to fix upon Monte Rotondo as its site, although it may perhaps be objected to, as being only two miles from Nomentum. It is probable, however, that in the direction of the Tyber, there was no nearer city than Cures.

Monte Rotondo is sufficiently in the vicinity of the river, being at the most only two miles from it, and the site is as fine and commanding as could have been desired. An ancient writer (Servius) says that Crustumerium derived its name from the appearance of a crust or circular knoll, (*"à crustulâ panis,"*) and this agrees well with Monte Rotondo†: upon the hill some few vestiges of antiquity are also observable, though no ancient walls have as yet been discovered.

"Crustumerium," says Dionysius, "was an Alban colony, sent out many years before the building of Rome. Though better prepared than the Cæninenses, its troops were beaten by Romulus, and the city was taken. The inhabitants were in part removed to Rome, and a Roman colony was introduced;" (lib. ii. 53;) and, according to Livy, the fertility of the soil attracted many new settlers.

The country, anciently celebrated for its pears, is even at the present day, all around Monte Rotondo, so overrun with low wild pear-trees, that in the summer the prodigious quantities of that fruit in the unenclosed plain, and on the lower elevations, is quite astonishing. The pears are very small, but of good flavour. These

* The land in the vicinity of the Ponte Nomentana had possibly been forfeited by the rebellious Fidenates, not long before this secession.

† The very name of Monte Rotondo has a sort of connexion with that which the ancient etymologist gives as the signification of Crustumerium.

trees are most frequent in the direction of Moricone. It is impossible not to recognize in them the ancient pears of Crustumium. "Crustumina pyra," says Servius, "sunt ex parte rubentia, ab oppido Crustumio nominata;" and whoever visits the country in the month of July, will not only be struck with the number and fertility of the trees, but also with the peculiarity of the redness of one side of the fruit.

The town of Monte Rotondo is enclosed by a modern wall with towers, the erection of which has probably consumed whatever might have remained of the ancient fortifications. It has 2,445 inhabitants, and was formerly a duchy of the Barberini family. It has lately been sold to the Prince of Piombino.

The lofty tower of the ducal mansion is seen from every part of the Campagna, and even from Rome; and, from the Belvedere on its summit, magnificent and extensive prospects open on every side. It was consequently of great service in extending triangles over the whole country for the position of points in the Map, and was one of the first places visited.

Monte Rotondo has more of the air of a town than is usual in this country; but the people and the streets are not of the cleanest description. A convent to the east has a respectable appearance. Beyond Fonte di Papa, a steep hill, with a good road, ascends to the town; and there is another road leading to La Mantana, (Nomentum,) only two miles distant. It is strange that the ancient Itineraries do not give the road to Crustumium, as it was situated between two roads of importance, (the Via Salaria, near the Tyber, and the Via Nomentana,) and stood at no great distance from either.

The city was reputed very ancient; "*Antemnaque prisco Crustumio prior.*" (Silius, lib. viii.) It seems to have been generally a faithful ally of the Romans. The Sabines besieged the city U.C. 260; and U.C. 297, devastated the Crustumian country as far as Fidenæ.

CURES. *Kypis.*

An ancient city of the Sabines, and the capital of the country. The first historical notice given of this place is, that Romulus having taken Antemnæ, Cænina, and Crustumerium, approached so near the Sabine borders, that the nation was alarmed by his progress, and united in a league against him, under Titus Tatius, who was the king or chief of Cures.

It must have been a place of high antiquity when compared with Rome, as Dionysius, speaking of this period, call it the greatest city of the Sabines.

A virgin of the Aborigines, is said by Dionysius, (lib. ii.,) to have had, by Quirinus, or Mars, a son called Modius Fabidius, (or Medius Fidius,) who collecting a number of followers, emigrated and built the city of Cures or Quiris. [Quiris is a Sabine word, said to mean a spear, one of the attributes of the god Quirinus.] Zenodotus of Trœzene says, "that Umbrians, from Reate, expelled by the Pelasgi, came here, changing their names to Sabines;" and Dionysius, that "the Sabines sent colonies from Reate, and among many towns which they built, but without walls, was Cures." Some give to Cures a Spartan origin. The gods of the country were Sol and Luna, Saturn and Rhea, Vesta, Vulcan, Diana, and Mars; besides others, whose names Dionysius was unable to express in Greek characters.

Plutarch says, that "in the compact between Romulus and Tatius, it was stipulated that the whole city should be called Rome, but the united people, Quirites." Romulus himself was styled Quirinus, from carrying a spear, (Curis, or Quiris). Securis was originally, says Servius, semicuris, a half-spear.

Cures, though once the capital of the country, was in after times considered of little importance: probably it was never walled, which Strabo seems to think few or none of the places in this country were when first built. He says that Cures was in his time "only a small village, though once a noble city, whence Tatius and Numa came to reign in Rome;"

(“ ——— Curibus parvis et paupere terra,
Missus in imperium magnum.”—Æn. vi. 811.)

and Ovid’s “Te Tadius, parvique Cures, Cæninaque sensit,” is, perhaps, sufficient to prove the little consequence of the place in his time.

Cluver places Cures near a spot now called Torri, where he says are great ruins of walls and towers, and pedestals of imperial statues. Whatever may have been at Torri, walls and towers cannot have been vestiges of the Cures of Tadius, which was unwallled.

At the Osteria del Passo di Correse, the modern Via Salaria, or Strada di Sabina, crosses a river, by some called Rio Linguessa, falling into the Tyber below. Just beyond the bridge a road may be perceived turning off to the right; which at the distance of about a mile from the bridge recrosses the river, and ascends in the direction of Nerola. This road is called the Strada di Rieti, or Strada Provinciale. At the distance of about three miles it reaches a ruined church on the right, (San Pietro). It is supposed that this church was formerly the metropolitan cathedral of the district, and the bishopric has been removed on account of the poverty of the place. Chaupy relates that the stones at the angles of this edifice being sculptured with Phalli, show it to have been an ancient temple, but no such blocks are now to be found; and from his confused account it is not easy to ascertain his meaning. It is possible he may refer to a church of St. Antimo, (St. Anthemius,) which he says is near to Monte Maggiore.

Hence the road to Rieti ascends three miles to an Osteria, where the old Via Nomentana falls in; it then crosses the Rio Linguessa for the third time, at a bridge called the Ponte Mercato, in a beautiful valley, to the right of which, upon a hill, is Nerola. About a mile further, and on the left, is the Osteria di Nerola, a wretched inn; this Osteria is supposed to be about half way between Rome and Rieti, though it is, in fact, about thirty miles from the capital, and only twenty from Rieti.

On the right bank of the Rio Linguessa is the hill

called Mt. Carpignano, and on a summit is a place planted with almond-trees, where, as the peasants say, there is an annual Festa. Below Ponte Mercato, on this river, is a place called Casal Fornetti, and the mill, Molino di Linguessa. Still lower is a place called Campo Maggiore, and the church of Santa Croce, on the right bank of the river, and more distant are many small tenements, S. Cesario, Fonte Maggiore, Colle Amorelle, La Palombara, Monte Cavallo, Cagnani, Colle Tarsia, Colle Caneto, and Muro Torto, at which last there are some antiquities.

About a mile beyond the church of San Pietro, but upon the river, and on the same side as the church, is the little village of Correse, the representative in name, and nearly in situation, of the once renowned Cures of the Sabines. The peasantry belonging to the baronial house of Prince Sciarra seem to constitute the whole population of the place. In the woods on the opposite side of the river is a church called San Biaggio, and a road to Fara runs to the right.

The first ruins which may be fairly attributed to the Sabines of Cures are on the top of a hill overlooking the river, and scarcely half a mile to the north of Correse. They consist of a square inclosure walled with great blocks of stone. There is some appearance of a gate on the south, and of another on the north. The place may possibly be called Coldimese, (but it is difficult to procure satisfactory information on this point,) and the district Quarto dei Pozzaroli, perhaps from certain wells or cisterns, but this is not certain.

On the next and greater summit, more north, are many other vestiges, probably remains of the chief of these hamlets or Vici, which in the aggregate constituted the city of Cures.

Another height intervenes between this last, and the hill on which stands the church of the Madonna dell' Arci, near which are the remains of a very strong wall, constructed with stones and mortar, and of the kind styled rubble work. Of what age this may be it is difficult to say, but there is no reason to suppose it a remnant of the Sabine Cures. The spot may have been

named Arci, from having been a castle or citadel of the lower ages.

The banks of the river are formed by steep descents from these heights. The place is pretty and well wooded, and altogether such as might be expected as the situation of the Sabine capital. "*Curibus parvis et paupere terra.*"

There is great reason to believe the assertion of Dionysius that Cures was not surrounded by walls, as it seems to have consisted of a collection of separate villages. Arci, however, might have been a citadel, and the inclosure at Coldimese another. Dionysius says, indeed, that Cures had once been a great and opulent city, and the capital of the Sabines, but this it might have been without the whole of the houses being contained within one wall.

It is possible that by further investigation among the trees and the thick bushes, by which the place is now overgrown, more vestiges might be discovered.

From the church of the Madonna dell' Arci a pretty succession of meadows borders the river on the left bank for the space of two miles, till it reaches the bridge by which the Strada di Rieti crosses it at about a mile from the Osteria and Passo di Correse. The best approach to the ruins is by the path through these fields. At the bridge another stream, Fosso della Grottuccia, falls in, and below this another from Moricone and Monte Libretti.

Galletti says, that "one mile and a half from the river of Correse, four miles from Fara and four from Correse, and between the rivers Tyber, Farfa, and Correse, is a place called Torri, once an ancient city called Gabis. The ruins consist of a square inclosure of one hundred and twenty paces. The gate was on the south-east. There are many vaults below it. It is close to the old road." His authority for the city was "*Turris que vocatur Gabis,*" from a MS. at Farfa, of the eleventh century. These ruins are not of a description to be mistaken for those of Cures, nor does there seem to be any other place in the vicinity which could be taken for the Sabine capital.

During the middle ages Cures belonged to the great and rich monastery of Farfa. The "Castellum de Arci," the ruins of which are still remaining, is mentioned with its tenements ("cum casalibus") in the books of that abbey A.D. 1047: A.D. 1129, Cures or Correse is mentioned thus:—"In Currisio, casalem, Tacconis. In Castro Arcis, casalem Johannis de Nazario;" and again, "Molendinas totius alvei Farfæ et Currisii." In this last passage the Correse referred to is the river. The church of the Madonna dell' Arci was probably founded by the monks of Farfa.

CUTILIA. (*Vide* HISTORY.)

DECIMO.

A large white house in an elevated situation overlooking the valley and stream, now generally known by the same name, and, as might be expected, ten miles from Rome. It stands upon the Via Laurentina, and is seven miles on the Roman side of Laurentum (Torre Paterno). Its distance from the Tyber, by the valley of Decimo, is rather more than five.

Ascending this valley in the opposite direction, in the first mile, Toretta is passed, situated upon an insulated hill in the hollow by the brook, and Trigatoria is seen on the opposite eminence. Toretta has the appearance of a situation not ill-adapted to the citadel of an ancient town, and it seems probable that Tellenæ was somewhere in this valley, which is too fertile and inviting to have been overlooked by the ancients. In the second mile we reach Castel Romano Nuovo, and Castel Romano Vecchio; and Granajo, a large building, probably a granary, is seen on the opposite bank. Before the fourth mile is Monte di Leva, a castellated mansion. After passing the end of the valley Santa Petronella, the supposed representative of the temple of Anna Perenna is found, at about five miles from Decimo; and at six and a half the high tower of Pratica marks the site of the ancient Lavinium. This road, from Decimo to Pratica, lies through a forest, and is not at all seasons practicable for carriages.

Decimo is the property of Prince Doria. It is the largest dairy farm in the country, and Rome is supplied with a considerable quantity of butter from this estate. The land is chiefly pasture.

DIGENTIA.

There can be little doubt that the modern village of Licenza is the representative of the ancient Digentia, though this is better known as a river than as a village.

“*Me quoties reficit gelidus Digentia rivus,
Quem Mandela bibit rugosus frigore pagus.*”

HORAT. *epist.* i. xviii. 100, 101.

There are now six hundred and seventy-three inhabitants.

The Roman antiquaries of the last century imagined the Digentia to be one of the streams which fall into the Tyber near Fara. Licenza, Bardella, and Rustica, all in the vicinity, are, however, such fair representatives of Digentia, Mandela, and Ustica, by the most common process of corruption, that the opinion of these antiquaries is most unaccountable.

Above the villa of Horace, or perhaps about half-way between that and Rocca Giovane, are two places, or rather tenements, called Sainesi di Sotto and di Sopra. Near the last, on the mountain road from Rocca Giovane to Licenza, is a church of the Madonna; and still higher up, toward Monte Rotondo, is a spot named Li Orasini, which, considering its proximity to the villa of the poet, cannot fail to remind us of Horace. The Vetta del Monte Campanile is near the spot. The stream below Licenza in the valley, by Piede al Colle, is called Fosso delle Chiuse, and one of the branches of this stream, Fosso del Rutilio, which sounds like an ancient name. The stream issues from the mountain of Spogna, which is on the confines of Mt. Marcone. The entire mountain range of the neighbourhood constitutes in all probability the ancient Mons Lucretilis, for it seems difficult to show that Mt. Genaro and

Ceraunius correspond. Above Civitella and Licenza is Mt. Pellecchio, or Mt. Pennechio.

This secluded and beautiful country has been hitherto little examined. It is possible that, in its remote valleys, and on its hills, might yet be found other names of classic origin. Above Civitella are rugged and unfrequented mountain paths, leading to Monte Flavio and Moricone. The peasants say that the distance over the mountains from Civitella to Moricone is seven miles, and may be traversed on foot in two hours and a half.

Civitella is reckoned six miles from Palombara; the path lies between Mt. Genaro on the left, and Mt. Pennechio on the right. To Scandriglia there is a better road; the distance, according to the peasants, is four miles, but that must be incorrect. From Civitella to Monte Flavio the distance is six miles. Two miles above Civitella is a fountain upon the mountain of San Quirico.

For those who are fond of mountain rambles, no country offers such temptations as the secluded and beautiful neighbourhood of Digentia.

“Illic vivere mallet
Oblitus stultorum obliviscendus et illis.”

EDULIA. (*Vide* MEDULLIA.)

EMPULUM.

Empulum is a place of which little is known, having been a tributary town of Tibur, previous to its conquest by the Romans, U.C. 400. The Tiburtines, being fully occupied by the Consul Valerius, who had marched against them, had neglected to secure the towns in the rear, which were accessible by another road, behind the Montes Prænestini, now the heights of Guadagnolo; and Empulum was in consequence taken by the Romans. Tibur was then subdued. In the following year, Sasula, the nearest city to Empulum, was taken by the consuls, M. Fabius Ambustus and T. Quintius; and probably all the towns of the Tiburtines would have been reduced had not a general peace been concluded.

It is difficult to determine from what nation the inhabitants of Empulum were derived. Tibur itself was properly not a Sabine, but a Latin city; and all on the south, or left bank of the Anio, must have been beyond the limits of Sabina. Ampiglione, from a similarity of name, seems to mark the site, if we can trust the accuracy of the modern names given to deserted places. It is about five miles from Tivoli, the road quitting that town in the southernmost of its three angles, and proceeding up the valley of the Anio, till about the second mile, when leaving the Villa Lolli on the right, and turning into the valley of the aqueducts, a small river, (which soon after falls into the Anio, and is, perhaps, that of Sassula,) is crossed by a bridge of mixed construction. The bridge, with the accompanying ruins of the ancient aqueducts, is highly picturesque. A road to Castel Madama turns off on the left, and before arriving at Ampiglione a second. Just before Ampiglione is an Osteria, and there is another beyond, and a third road to Castel Madama, by which its distance from Ampiglione is about two miles.

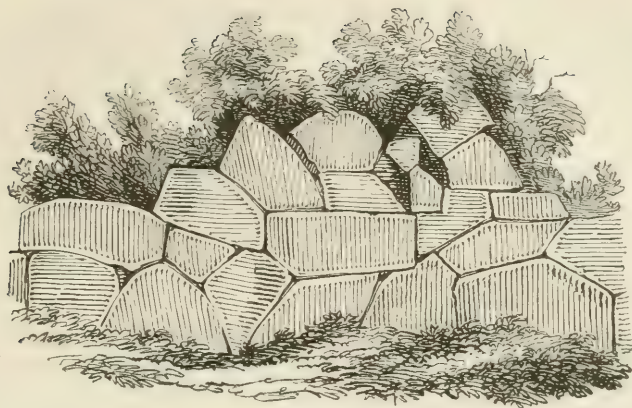
The names Empulum and Ampiglione are probably derived from the Greek *Αμπελος*, or *Αμπελιον*, (*vine*); for the more the subject is examined, the greater appears the probability of the ancient connexion of Italy with Greece and the Pelasgi.

Empulum, if at Ampiglione, though upon a height, was by no means eligibly situated for defence. The site it occupied was probably selected on account of the fertility of the soil. The hill is triangular, and is tolerably well insulated. The walls of the city extended to the plain and to the road; they are still observed bordering the stony path on the left, with the deep bed of the torrent on the right, between the two Osterias. There was probably a small citadel on the summit, but the whole place was of no great extent, as may be judged from present appearances.

The walls are peculiar. They were of tufo, probably washed down from the neighbouring mountains, for the stone produced in the immediate vicinity of the town was calcareous; but, from their remains, the blocks,

though of tufo, seem to have been chiefly polygonal. Had they been cut from a quarry, instead of being found in detached pieces, it is probable, as in the vast majority of tufo walls, that the blocks would have been rectangular. The tufo is so easily cut, and is generally to be obtained in such plenty, that very few instances exist (and those, perhaps, only hasty repairs) where tufo walls are constructed of blocks, not parallelograms, notwithstanding the waste of material, occasioned by the shaping of them. A specimen of the very few instances known of walls in irregular blocks of tufo is given in this work under the article Tusculum; another instance exists at Aricia; but in each of these the walls seem to have been hastily repaired, and the blocks are not strictly polygonal; but the style is rather such, as from their nature, rough materials seem generally to have dictated in stony countries, except that they are smoother in front. Large masses of tufo still occupy the lower parts, and even some of the eminences of this valley, once perhaps a lake. The Prænestine, or Guadagnolo Mountain, is covered with volcanic matter, probably from the great volcano of Mt. Albano. [The valley near Monte Sarchio, not far from Benevento, presents a similar appearance.] The overhanging rocks of soft tufo often fall in masses of greater or less magnitude into the deep bed of the torrent which runs by Empulum.

To this sort of stone the Pelasgi had been strangers, but the walls of Empulum were nevertheless, in all probability, constructed by them; and as from its geographical position, Empulum must have been one of the first places presented to that people on descending from the Sabine mountains, these walls may be considered as the most ancient specimen of Pelasgic masonry in tufo yet known. Not having to cut the tufo from a rock or quarry in a mass, but finding it already broken into fragments of every shape by its fall from the mountains, they may have been induced, contrary to their custom, to construct the wall of tufo, as it was not requisite to depart from their usual polygonal style of building.



EMPULUM.

There are in this small specimen of the walls of Empulum, drawn by Mr. Dodwell, five or six stones cut in curves instead of right lines; a circumstance to be attributed, perhaps, to the softness of the substance, and the extreme facility of cutting it, rather than to any particular design. In Italy there are numerous examples of an extravagant species of masonry, quitting all traces of horizontality, and rising in angles of forty-five degrees; but in Greece it is rare, the writer of this work having observed curves only in the walls of Abæ and of Elatea, both cities of Phocis, where the blocks are calcareous, and the builders were evidently of Pelasgic origin, coming from Thessaly and the North.

ERETUM.

A place, the position of which is not easily fixed, as the distance from Rome is variously given by the ancients. It must have been at a spot near some junction of a branch of the Via Salaria with the Via Nomentana, and further from Rome than Nomentum. Strabo vaguely and incorrectly calls it a Sabine village, upon the Tyber. The Peutingerian Tables give the road through Eretum thus:—

A Romá, Viá Saliariá.

Fidenis	.	.	.	.	VI*
Ereto	.	.	.	.	XIV
Ad Novas	.	.	.	.	XIV
Reate	.	.	.	.	XVI

and Antonine thus:—

Via Salaria ab Urbe.

Ereto	.	.	.	.	XVIII
Vico Novo	.	.	.	.	XIV
Reate	.	.	.	.	XVI

Dionysius says, in one place, that it is a hundred and seven stadia from Rome; (or thirteen miles and three-eighths;) but he afterwards calls it a hundred and forty stadia; (or seventeen miles and a half). These numbers, had they been originally written in Roman numerals, might easily have been incorrectly copied; but Dionysius has them in Greek words at length†. Except Pausanias, Dionysius is the most accurate of antiquaries, and, where the text has not been corrupted, may always be trusted. It is clear that Grotta Marozza, seventeen miles and a half on the Via Nomentana from Rome, would suit the Eretum of Dionysius‡.

* It is plain that Fidenæ ought to have been numbered five; there would then be a difference of only one mile in the above distances to Eretum.

[† No reliance can be placed upon this: even where the printed editions, or the MSS. now existing, give numbers at full length, they may have been, and generally have been, copied from older MSS., where there were merely numerals.—E. B.]

‡ It is proper to observe, that the road which ran from near Fidenæ to Nomentum, or possibly below Nomentum, was once called Via Salaria. It is marked in the Map as far as a descent through a wood, by which it passed into the valley below Nomentum, which it may not have entered on account of the steepness of the hill; and thus Nomentum, however close to the road, was not mentioned, either in the Peutingerian Tables or in the Itinerary of Antoninus. This road would leave the valley near Grotta Marozza, and there meet the Via Nomentana; or the Via Salaria might be united with the Nomentana at Eretum, by the branch passing through Crustumarium, or just below it. It is true, Crustumarium is not mentioned as on the road, any more than Nomentum, but these omissions are not at all singular; as, in the ancient Itineraries, no place seems to have been inserted, that was not a Mutatio or post. These remarks may, perhaps, explain the difficulties connected with the road to Eretum.

Both the Peutingerian Tables and the Itinerary of Antonine agree, in placing Eretum at thirty miles from Rieti, which is from forty-eight to fifty miles from Rome; the ancient Eretum, therefore, could not have been less than eighteen miles from the capital: so that there can be little hesitation in placing it somewhere between the Osteria di Moricone, and Grotta Marozza.

The Abbé Chaupy says, that at the Osteria of Moricone, he observed some ruins; but it is exceedingly difficult to fix with precision upon the places mentioned by this writer, or to connect intelligibly his narrations. He appears, however, to have examined much of this country, and seems to have fixed on a place called Rimane, as the site of Eretum; "where," he says, "ruins exist, which are fast disappearing; and on the Via Salaria, near the Tyber, is a bridge, at the seventeenth mile, at Casa Cotta, where the ancient road quits the modern carriage-road, and ascends to Eretum." The account is, however, too vague to be of much assistance.

There is a ruined tower, (which may be seen from the modern carriage-road, near the Osteria del Grillo,) which Chaupy seems to call La Fiora, and to connect with his Eretum at Rimane; and to this, a road runs from the Osteria. But if the branch of the Via Salaria which quitted the Tyber at Mile XVII., led to Eretum, this place could not possibly have been at Grotta Marozza, but must have been nearer to the Osteria di Moricone.

The following facts, obtained by us whilst collecting materials for this work, may, we trust, be relied upon as correct.

Nomentum is about fifteen miles from Rome. At the sixteenth mile, the road reaches a place called Valle Giordane. At the seventeenth, is Gatta Cieca, where the road from Monte Rotondo falls in: [on a small hill is an olive plantation;] at Mile XVIII. we arrive at Grotta Marozza; and here are a ruined tower, of modern construction, and a rocky hill, which has the appearance of being an ancient site; at Mile XX., is the Fosso di Pradarone, which runs into the Tyber, near the Osteria

del Grillo. At Mile XXI., a road, (which must be that of which Chaupy speaks,) falls into the Via Nomentana, from the seventeenth mile of the lower Via Salaria*; and at XXII. is the Osteria di Moricone.

Now as the junction of this road from the lower Via Salaria with the Via Nomentana, is twenty-one miles from Rome, either Eretum could not have been there, or all the ancient authorities respecting its site must be inaccurate.

From the above considerations, we feel disposed to conclude Eretum to have been at Grotta Marozza, or near it. The ruins of Rimane being of *opus reticulatum*, are no sort of evidence of the existence of an ancient city.

EMISSARIO. (*Vide* ALBAN LAKE.)

ETRURIA.

The confines of ancient Etruria bordered closely upon the city of Rome, being separated from it only by the Tyber to the south-east, and south. There is proof, indeed, that almost all Italy was at one time under the power of Etruria.

Although the Etrurians seem to have arrived at the highest point of civilization, and even of luxury, at an early period, whilst Rome had as yet no existence, and to have been distinguished in a variety of respects far beyond the people of surrounding nations, we are almost wholly ignorant of their history, and even their origin is involved in the greatest doubt. Suetonius says that the Emperor Claudius wrote twenty books of Etrurian history,—which are unfortunately lost.

The difficulties of the Etruscan question are increased by a difference of statement and of opinion in the accounts recorded on the subject, by Herodotus and Diony-

* This road leaves the lower Via Salaria at one mile beyond the Osteria del Grillo, which is a very little way from the milestone, marked XVI.; this distance, however, does not correspond with the triangles used in the construction of the Map, which place the Osteria two miles further from Rome, at the least. It is laid down by observation from the top of Soracte.

sus, two of the greatest antiquaries and historians of ancient times.

Herodotus, who, says Athenæus*, (lib. xii.,) obtained his account from Lydians, gives to the Tyrrheni† a Lydian origin, and states that they emigrated under the command of Tyrrhenus, one of the sons of Atys: while Dionysius, partly because Xanthus, an historian of Lydia, is silent respecting this emigration, will not allow the tradition to be true, but imagines them to have come from the North. It is not improbable that both are in part correct: the early portion of the Etrurians might have come from the North, while the later colony (who must have been advanced in civilization to have effected the voyage) might have been Lydians; and in all probability these subsequent settlers constituted the dominant portion of the invaders of Etruria.

The statement of Herodotus is this: "In the time of Atys, king of Lydia, a famine had rendered it necessary that a large portion of the people should leave the country, and sail in quest of a new settlement. They accordingly set sail from Smyrna, and, having touched at several places, landed at length in Umbria, where they built cities: they still exist in Umbria, calling themselves Tyrseni, from the king's son, Tyrsenus, their leader." This account seems probable, and is in strict agreement with the customs of ancient nations; nor is it easy to discover what motive of interest or of vanity could have induced the fabrication of such a narrative.

The reasoning of Dionysius, that the Etrusci were not from Lydia, because there was no resemblance between the Lydian and Etruscan languages, (allowing his competency to decide upon a fact, so long antece-

[* It is singular that Sir W. Gell should have referred to Athenæus for this fact, when Herodotus most distinctly tells us himself that he had this account from the Lydians: *φασὶ δὲ αὐτοὶ Λύδοι . . . καὶ Τυρσηνὴν ἀποικίσαι, ὧδε περὶ αὐτῶν λέγοντες.* (Lib. i. c. 94.) Then follows the account of the emigration, the substance of which is given in the text.—E. B.]

† The people of Etruria, called by the Romans Etrusci, or Tusci, are styled Tyrrheni or Tyrseni by the Greek historians.

dent to his time,) is not conclusive; for, according to Herodotus, the Placiani of the Hellespont and the Scylaci of Thrace did not speak the language of their neighbours but that of Cortona, (Crestona,) above the Tyrseni, and this also differed from the language of the rest of the district*.

Thucydides, speaking of certain Italian tribes, says, "They are of Pelasgic origin; that is, of those Tyrrheni who once inhabited Lemnos and Athens;" and we have it also on the authority of Hellanicus of Lesbos that the Tyrrheni were Pelasgians.

The Pelasgi, from whatever cause, were a people who wandered into every country around the Grecian seas:—Imbros, Lemnos, Thrace, Phrygia, and Asia Minor. [At Athens, says Pausanias†, those who built the wall of the Acropolis, were Siculi or Tyrrhene Pelasgi.] These wanderers might have taken up their residence for a time in Lydia, (where many have thought them strangers,) and, in consequence of a famine, may have been compelled by the natives to retire. Plutarch, in his life of Romulus, says, in positive terms, that the Tyrrheni went from Thessaly to Lydia, and came thence to Italy. They are perpetually called Pelasgi Tyrrheni. Although Dionysius does not believe that the Tyrrheni and Pelasgi were the same people, partly on account of

* This passage was, at one time, applied to Cortona in Umbria, which might be said to be above the Tyrrheni; but it has been now almost fully proved, that the Crestonians, and not the Cortonians, were the people alluded to, and that Cortona is the mistake of a copier.

[† The words of Pausanias are: "The rest of the wall around the Acropolis, except that which was built by Cimon, the son of Miltiades, is said to have been constructed by Pelasgians, who formerly dwelt under the Acropolis. Their names are said to have been Agrolas and Hyperbius. After making inquiry as to who these were, I have been able to learn nothing more than that they were originally Siculi, who had emigrated to Acarnania." (Lib. I., c. 28, § 3.) It is to be observed, that there is no mention here of *Tyrrhenians*: and in a question so much disputed, Sir W. Gell should not have introduced this word, which is calculated to mislead his readers as to the nature of the statement of Pausanias. At the same time the testimonies to the identity of the Tyrrhenians and Pelasgians, and that the latter were frequently called *Tyrrhene* Pelasgi, without any reference to Etruria or its inhabitants, are numerous and decisive.—E.B.]

the dissimilarity observable in their language, he admits that this might have been the effect of time; but then their gods, their laws, and their occupations, he adds, were also different; in these, however, the Tyrrheni differed from the Lydians more than they did from the Pelasgi.

The Lycians and Caunians traced their families by descent from females, (Herodotus); and it is not a little singular that the Etruscans (if we may judge of them by their sepulchral inscriptions, where the name of the mother is usually mentioned) seem to have done the same. It is curious also that many of the Etruscan names have the feminine termination in *a*, as Porsenna, Vibenna, Mastarna, and others.

The languages of the Lydians and of the Pelasgi, might be different. Homer calls the Carians “barbarous-tongued,” (*βαρβαρῶνοι*), and the Carians and Lydians probably spoke cognate tongues, for, says Herodotus, the Carians, the Mysians, and Lydians were deduced from the same stock. Had we not specimens of Lycian, which prove it a language altogether distinct from the Greek language, we might have imagined that their barbarism in language only referred to dialect*. It is curious that the curule chairs, the lictors, and the red or purple border of the toga, which the Romans borrowed from the Tuscans, are recognized by Dionysius himself as of Lydian origin. Clemens of Alexandria also observes that many of the rites of Etruria were imported from Asia; and Diodorus (lib. v.) represents these insignia as having been derived from Lydia.

Dionysius (lib. i. 30,) is inclined to think the Etrurians indigenous, and says, they called themselves Ra-

* The Lycian language is now far better known than it could be in the time of Sir W. Gell, in consequence of the numerous inscriptions discovered and published by Mr. Fellowes; but the researches into the subject have as yet gone but little way towards clearing up its affinities. The alphabet, however, appears to have been satisfactorily determined, and as we are thus able to read both this and the Etruscan, we are in a position to judge that there is no affinity between them: at least, none sufficiently close to lend any support to the supposition of the Lydian origin of the Etruscans.—E. B.]

sena, from the name of one of their princes. In modern times, many have been inclined to derive this name from Rhætia, and among these are Freret, Heyne, and Niebuhr; and indeed Livy, Pliny, Justin, and Stephanus call the Rhætians, Tuscans. The learned Professor Scheuzer says, that among the Grisons he found the names Rhasi, Tusci, the castle of Raziün, Retzim, Tuis, Tusana, and Tuscia. Müller asserts that the Tyrrheni were driven from *Tuppa*, a Lydian city, by the Ionians.

All things being considered, the common consent of antiquity (there being only one dissentient opinion,) is, without doubt, our safest guide, and far preferable to any ingenious theory of the present day.

If the Placiani of the Hellespont spoke a language different from the Greeks, it was probably Thracian; and perhaps there is not a greater difference between the names Tyrseni and Thraces, (in a language remarkably indifferent in the use of T and Th,) than between Rasena and Tyrsena. If the connexion which, according to Herodotus, exists between the Tyrrhenians and the Thracians on the Hellespont, be allowed, the Thracians, the Getæ, the Mysians, Sauromatæ, Scythians, and Bastarnæ, and even the Celts, may be considered as mixed with the Pelasgi of Thrace; and the languages of these nations might have had some influence upon that of the Tyrrheni of Etruria Proper.

Dionysius rather insists on deriving the name Tyrrheni from the turreted houses of Etruria,—which seems whimsical. Rutilius has the line, “Inter Turrigenas Lydia tota suos.” Some have said that the T was only a prefix or preposition, and thus have formed Tursena from T’ Rasena. The possible identity of the Turrigenæ of Rutilius, with the Aborigines, (by Lycophron called Boreigoni,) might also claim consideration; for the Turrigenæ of the Latin language would differ very little from the Greek word for a Mountain Race.

A great argument in favour of the Lydian extraction of that portion of the Etrurians which came to Italy by sea, is that the Romans, according to Festus Pompeius and Plutarch, had an ancient custom of mocking the Etruscans at their Capitoline games, by dress-

ing an old man with juvenile ornaments, and calling out, "Sardians to sell!"—Sardis being the capital of Lydia. It may be likewise observed, that deputies from Sardis, in the reign of Tiberius, wishing, says Tacitus, to procure for their city the honours and emoluments of the Temple of Cybele, which the emperor was about to build, supported their pretensions by showing a decree of the Etrurians, which recognized the Lydians as consanguineous: and, according to Valerius Maximus, the games introduced into Rome from Etruria, were those which the Tuscans had learned from their ancestors, the Lydians and Curetes. It is the opinion of Cluver, that the Tyrseni came to Italy from Lydia and the isles of the Ægean, three hundred and nineteen years before the Trojan war, one hundred and thirty-eight after the migration of the CEnotrians or Aborigines at about one thousand five hundred and thirteen years prior to our æra. The various accounts of the origin of the Tyrrheni or Pelasgic Tyrrheni, seem to establish the fact, that if not immediately, they are remotely Pelasgi, and that at least one body of them came from Lydia. They conquered and united with the Umbrians, who were Gauls. About six hundred years before the Christian æra, in the reign of Tarquinius Priscus, "that portion of the Etruscan nation," says Livy, "which had occupied the north of Italy, having been driven back by the Gauls to the south, became completely incorporated with the Pelasgi, as well as the Umbrians." Both Marcellianus of Heraclea, and Dionysius, in the *Periegesis*, give a similar statement. It may be proved by inscriptions, that the Etruscans extended to the modern Turin on the west, and to the Adige on the east of Italy; and they may have derived from those remote countries, as well as from Rhætia, much which might render their language on their return unintelligible, both to Greeks and Romans. Aulus Gellius, indeed, writes of a lawyer who spoke so that you could not tell whether his language was Tuscan or Gallic.

Festus says the people were called Tuscans from their frequent sacrifices; (*Θυσιαστικοί*) and the word Etruria is by no means unaptly derived by Isidorus,

from the circumstance that the country, with regard to Rome, lay on the other side of the Tyber. (ἐτέρος ὅρος) It has been observed also, that Tusci might have been derived from T, a prefix, and Osci, for the Tusci had not the latter O.

The colonies of the Etrurians extended at one time, in the northern part of Italy, from Liguria to the Heneti; and, during the period of their maritime superiority, they attacked even Cumæ, and built the city of Capua in Campania; but it has been remarked that their dominion must have been of short duration in the southern part of Italy, as no traces of their language are to be found there. Before the Romans became much acquainted with the Etruscans, their boundaries had been considerably reduced by the Gauls; (the Macra constituting their northern, and the Tyber their southern limits;) and it is well known that these Gauls at length attacked Clusium, and proceeding thence, captured even Rome itself. Plutarch, in the life of Camillus, states that the Gauls took from the Etruscans the whole country from the Alps to the two seas. It was not till the year 280 U.C. that they received that signal defeat from Hiero of Syracuse, by which Cumæ and the Greeks were delivered from the Tyrrhene yoke*. From that moment the Etruscans rapidly declined, while the Romans advanced in power; nevertheless Porsena, so late as the year 509 before Christ, had sufficient force to endanger the independence of Rome.

The foundation of the Etrurian states was dated by the Etrusci at 434 years prior to the building of Rome by Romulus; and it is highly probable that the prophecies of their celebrated augurs, which seemed to indi-

* The votive helmet now in England, dedicated by Hiero and the Syracusans to Jupiter, from the spoils of the Tyrrheni at Cumæ, as is shown by the subjunct inscription:

HIAPON 'Ο ΔΕΙΝΟΜΕΝΕΟΣ
KAI TOI ΣΥΠΑΚΟΣΙΟΙ
TOI ΔΙ ΤΥΡΑΝ ΑΠΟ ΚΥΜΑΣ,

is a relic of venerable antiquity, and an authentic monument of Etruscan history dating four hundred and seventy-four years before the Christian æra.

cate, that about the year 666 U.C. their existence as a nation would terminate, (*vide* Plutarch in Vit. Syllæ,) were founded on the history and traditions of the country. (*Vide* Agylla, p. 11.)

The city of Etruria most connected with Rome in early times, was Tarquinii, between which and Rome there must have been a carriage-road, even before the reign of Tarquinius Priscus; for, according to Livy Lucumo*, (afterwards Tarquinius Priscus,) with Tanaquil†, his wife, came from Tarquinii to Rome in a car-pentum. (Lib. i. 34.) Veii was so near, that the interests of the two states perpetually clashed; and the ruin of Veii was at length necessary to the existence of Rome. Between Cære, or Agylla, (*vide* Agylla,) and Rome, a very ancient friendship existed, the priests of Cære having communicated to the Romans the religious rites of Etruria; and this was further strengthened by the friendly reception of L. Albinus, who requested of the Cærites protection for the vestal virgins when Rome was attacked by the Gauls.

The artists employed by Tarquin to embellish his habitation at Rome must have carried thither many of the arts which they had just imported from Corinth to Etruria. Among those for which the Etrusci were famous, was the working of brass, a metal for which Corinth was celebrated, long before its destruction by Mummius. Copper being a native production of the Argolic Peninsula, was so plentiful before the war of Troy, that the Treasury of Atreus, still remaining at Mycenæ, was entirely covered with brazen plates; the metal consisting of eighty-eight parts of copper and twelve of tin; and no reasonable doubt can be entertained respecting the existence and the similarity of

* Lucumo was the son of Demaratus, who, leaving his native city Corinth, A.C. 658, came and settled at Tarquinii, bringing with him many arts from Greece; according to Florus and Strabo, he is also said to have introduced letters into Etruria.

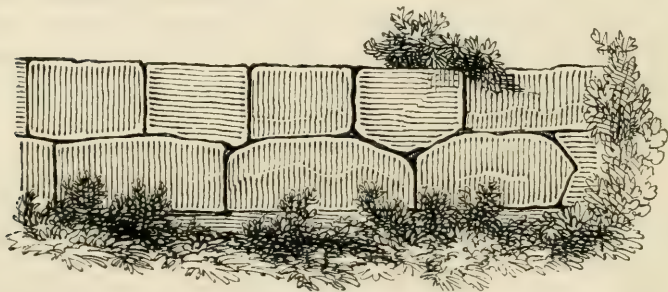
† That Tanaquil was to a late period a name not unfrequent in Etruria, may be collected from its repeated occurrence in sepulchral inscriptions. (*Vide* Plate, Etruscan Inscriptions, No. 1.)

the brazen chamber of Danæ, at Argos. However rude many of the sculptured productions of Etruria may be, in marble and stone, yet those in brass and gold, which still exist, attest the skill of the Etruscans in the working of metals. At Athens the metal cups and vases of Etruscan workmanship were highly prized.

Tarquiniî, says Strabo, was founded by Tarchon, one of the descendants of Hercules and Omphale, who came from Lydia; but, according to Trogus Pompeius, by the Thessalians and Spinambri, who were evidently of Pelasgic race. The date of its foundation, says Cluver, according to the most ancient accounts, was 1513 years before our æra; the 432 years of the Etruscans previous to the foundation of Rome, added to the 754 B.C., (the date of the building of Rome,) amount, however, to only 1186 years B.C.

The stone employed in the building of Tarquiniî is calcareous, but yet so exceedingly soft, that it is perhaps more easily cut than the common tufo; so that no argument can be founded on any similarity in the construction of its walls, to those of Pelasgic cities. The walls are of parallelograms, as are almost all, constructed with soft stone. Very few of the blocks retain their original position, but are chiefly to be found under the precipices, or scattered about on the declivities. Irregularity of construction is, however, perceptible in some parts, as is evident from the subjoined specimen, —taken from what was once the citadel or palace.

The city of Tarquiniî, which at a later period was



TARQUINIÎ.

known by the similar name of Turchina, is about a mile and a half from the town of Corneto,—which is twelve miles north of the well-known port of Civita Vecchia, or Centum Cellæ.

Corneto was probably either the Cort Nossa, or the Cort Enebra of Livy, (commonly read Cortuosa and Contenebra,) two forts of the Tarquinienses. Possibly Cort may mean a castle. One of them stood probably upon the hill on the opposite side of the stream.

None of the above-named Etruscan settlements are included in the Map; yet as the Tumuli of Veii have not yet been opened, and as so little is generally known of any thing positively Etruscan, the description of what has lately been discovered at Tarquinii may afford some idea of what may probably exist at other cities of Etruria, that have not yet been sufficiently examined.

Tarquinii is placed upon a nearly flat or table hill, shaped like the letter L, the top of the letter being to the west, and the end to the north. At these two points were two castles, Civitella at the west, and Castellina at the north. The site of the latter is now occupied by a ruined convent. Tarquinii is defended by a high precipice, round nearly the whole of its circuit, so that walls were scarcely necessary. Its gates were apparently six: one of which, on the north side, seems to have looked towards Gravisæ and the sea; there was another toward Toscanella, (the ancient Tuscania,) with a sort of mound and parapets, which formed an approach across a ravine; a third, on the east, might have been of less consequence; a fourth, on the same side, must have been that of Norcia, an Etruscan town, more anciently called Orkle, (a name probably corrupted from Hercules,) and Orcia; a fifth was to the south, and its road ran along the valley to the west, toward Corneto and Gravisæ; a sixth was in the centre of the southern wall; a paved road still perfect, which must have been the Sacred Way, or the road to the Necropolis, runs from it and joins that of the valley at right angles; it then probably ascended the opposite eminence, now called Monte Rozzi—one of the most singular and interesting spots in Europe.

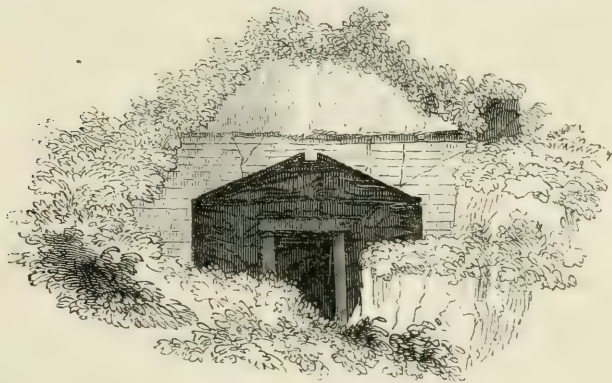
This hill lies in a direction parallel to the city, in a line nearly east and west, and on its summit are seen three hundred Tumuli, or more, some of which upon being opened were found to cover Etruscan tombs, and to contain invaluable and, up to that moment, unsuspected treasures; being adorned with paintings, which serve to throw much light upon the antiquities of Etruria. Some of these Tumuli are still lofty mounds; a sort of breast-wall of stone may be observed encircling others; some are degraded by time into mere hillocks; and there may have been others now wholly undistinguishable. Their contents are eminently useful in affording information relative to the dresses, customs, games, and sepulture of a lost nation, and many of the personages represented in the subterraneous chambers have their names written in Etruscan characters.

The first of these tombs was discovered in the eighteenth century, and its figures copied by Mr. Byres, a British painter and Cicerone, residing at Rome. These have been published by Micali, but are still but little known. One would almost suspect that the figures had been improved by the modern draftsman into Grecian models and proportions; for many of them are positively the same as those represented in the Phigaleian marbles, and particularly the group in which one warrior prevents another from killing his wounded foe. Ictinus, who built the Temple of Phigaleia, lived about the year 430 before Christ. Now, Tarquinii was at that period in its most flourishing state, and the communication between Tarquinii and Greece must have been frequent during the two centuries which had elapsed since the emigration of Demaratus. The subjects of the frieze at Bassæ were those most generally adopted in the ornamental structures of Greece, and there was sufficient time for them to be copied in Etruria before the fall of Tarquinii, which must have taken place previous to that of Vulci, or earlier than 473 U.C. That Grecian subjects were preferred in this part of Etruria, to others, is proved by numberless sculptures, and by at least two thousand

of the vases recently discovered in the Necropolis of Vulci.

In the tomb first opened at Corneto, was an inscription in Etruscan characters. *Atha Felus. Festronial Puia Arth . . a Falce. XIX.* The original is given in the subjoined Plate, No. 2.

The Roman government, lending itself to the culpable cupidity of certain German speculators, prohibited the drawing of these sepulchres, and thus favouring a monopoly, has deprived the public of a faithful account of them; and as they are now nearly destroyed by candles, or obliterated by damp, an accurate description of them has become almost impossible. The subjoined is



VIEW OF A TUMULUS AT TARQUINII, ANNO 1828.

a sketch of one of these Tumuli. The door only is visible from without, but the cavity or chamber within is here represented as in a section.

The soil is so remarkably shallow as scarcely to cover the rock beneath, (a species of sandy and soft calcareous stone, called by the people of the country *pietra arenaria*,) in which the chambers were excavated; a sufficient thickness being left to form a roof, and sustain the superincumbent Tumulus. The Tumuli seem to have been bounded by a low wall, which is here represented on the right; and the whole seems to resemble that which Pausanias calls the Tumulus of *Æpytus*, in Arcadia, of Pelasgic construction; only

that the wall inclosing the latter is of hard and irregular blocks of limestone.

So favourable was the dry rock to the preservation of the body, when the air was excluded, that a person who looked into them, through the first hole made by the workmen, saw a body stretched on a bench with its garments in perfect preservation; but from the admission of air while he was yet looking, it sunk down in a manner almost alarming, leaving only a picture of dust, of all that had once been there.

The tombs have been pillaged of many of their vases, arms, gold ornaments, and shields, without being subjected to any examination, drawing, or description; and it is doubtful whether some antiquities, decidedly Egyptian, said to have been found at Corneto, were really discovered there or not. Certain geese, alter-



nating with little figures in the attitude of prayer, and forming a border, in fine gold, seem evidently Egyptian.

On the vases of Corneto a tripod is an object frequently painted. That these vases are not Etruscan, but Greek, is proved by their paintings, the subjects being uniformly Greek; and among the vast variety of fine vases found near the Ponte del Abbadia, at the Necropolis of the ancient Vulci, amounting to more than two thousand, not one has been discovered marked with Etruscan *characters**. Those who originally described them were ignorant that the ancient writing of Greek ran from right to left, and not knowing the language, they concluded the numerous inscriptions Etruscan, and were displeased when Minerva, Neptune, Theseus, and the Minotaur, Hercules and Achelous,

[* It should rather be said that none has been found bearing an Etruscan *inscription*; for the *characters* as justly pointed out by Sir W. Gell himself, are in all cases the same.—E.B.]

Hippodameia, Achilles, Phœnix, and other gods and heroes of Greece, were pointed out, with the names of the artists. Two or three were at last discovered with real Etruscan inscriptions, of which the letters were perfectly legible, though the sense was not so clear. These were of great consequence in the dispute; for, on examination, they were found to be of the black earth or clay of the Etruscan pottery, though imitations of the Greek as to form. The red ground of the Grecian pottery had been likewise imitated, by an after application of red paint.

This circumstance afforded the clearest proof that the former vases, which have been described as Greek, were really from Greece, or from Magna Grecia; and that historians have not exaggerated in their accounts of the foreign commerce of the Etrurians. Greek vases were exported to the most distant countries, for a Roman station being discovered near the Hague, Mr. Laing Meason, in 1829, saw in the ruins many cups and vases, of fine red pottery, with the names of the Greek artists who had manufactured them, distinctly stamped on the under side.

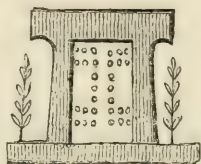
It is to be remarked, that of Vulci or Vulcia, (the city to which this Necropolis was attached,) very little is known in history; one of the fragments in the Capitol is almost the only historical document which remains of it, and that relates only to its downfall in the year U.C. 473:— . . . VNCANIVS. TI. F. TI. N. COS . . . E. VVLSINIENSIBVS. ET. VVLCIENTIBVS. AN. CDLXXIII. The Romans are said to have destroyed every thing appertaining to the records of ancient Etruria, and circumstances seem to confirm it. Certainly so little is known of this eminently distinguished people, that every particular is interesting.

The chambers in the Tumuli of Tarquinii are all nearly alike in size and shape. They are about nine feet high, seventeen wide, and eighteen long. One of the Tumuli opened in 1828 is upon the edge of the hill, and toward the north. Its roof is the natural rock, and has been split by an earthquake. In many of the chambers the representation of a beam has been cut in

the rock, at the meeting of the sloping sides of the roof, painted red, and sometimes ornamented with stars. In one chamber the roof is studded with small painted ornaments.

The ceiling of the Tumulus is not more than seven feet and a half from the floor, and is white ornamented with red stars. The door is more than six feet high, and is four feet wide. The doors of many of the chambers were perhaps of stone, as being, when covered with earth, less liable to decay than wood. A part of one may yet be seen, with carvings more Egyptian than Greek.

In the centres of the side walls of the chambers, are often seen false doors, painted red, and shaped and studded, as was the Etruscan fashion. Round the



chambers runs generally a sort of frieze, which occupies about one-third of the whole height, and on this the games which had been celebrated at the funeral of the deceased are painted: in the year 1828 the paintings were in good preservation.

The first group on one of these friezes, to the left of the door of entrance, represents some wrestlers who are struggling together, probably preparatory to the games. The next is a group of horsemen riding at the ring; their object is to catch, as they pass by at a gallop, certain rings suspended high above their heads. These figures are common in the tombs of Tarquinii. Over the head of a rider at the rings, upon the wall opposite the entrance, *LARIS LARTHIA** is inscribed. (*Vide* Plate—Etruscan Inscriptions, No. 3.) Near this is a man on

* It is well known that Lar and Larthia are Etruscan titles, equivalent to king, as Lar Porsena and Lar Tolumnius, the kings of Clusium and Veii.

foot, with the name VELTHUR. (*See* Etruscan Inscriptions, No. 4.) Velthur, if Latinized, would be Vulthurius, or Vulturius.

Next is a painted door opposite the entrance door; and then an elderly person dancing, with the name AR ARITHREIKEIE, (*vide* Plate of Inscriptions, No. 5,) perhaps Aruns Arithreiceie. The word which next occurs, FIEIEI, (*vide* Inscriptions, No. 6,) probably means *ῥῑοι*, filii, or sons*.

A piper who succeeds, is followed by a female inscribed LARIS VANURUS, or LARIS BANURUS. (*Vide* Inscriptions, No. 7.)

On the fourth wall is, first, an old man with the pileus upon his head; and a species of patera in his hand, as if for libations. He has two rings on one arm, and one on the other. He may, perhaps, have been the judge in the running at the rings. His name was LAR THENIATVES. (*Vide* Inscriptions, No. 8.) Another of these persons is called AVILERECILENNES, (*vide* Inscriptions, No. 9,) which might be Latinized into Avilius Recilennius.

To him succeeds a bearded figure with the name ARTHVINACANA; (*vide* Inscriptions, No. 10;) and then a man called TETILE, (*vide* Inscriptions, No. 11,) which in Latin might be Titilius, carrying on his shoulder a two-handled vase. Near Titilius is a person called PUNPU, (*vide* Inscriptions, No. 12,) probably the original of Pomponius, or Pompus.

Beyond the latter is a pointed central door; and then a man in a red robe, and with two fillets round his

* Could Aruns mean Prince? It may be remembered that Por-sena's son was Aruns.—In its termination Aruns seems to be Thracian, which would corroborate the opinion that the Pelesgian Tyrrheni were of Thracian origin.

Little is known of the Thracian language, but it may be observed, that Orpheus and Eumolpus were Thracians; that the barbarous words, Konx and Ompax, of the Eleusinian mysteries were Thracian; and that the Thracian and Phrygian languages were nearly connected: the well-known Bek (*bread*) of Phrygia, is still Buk in Albanian. If the Macedonian tongue could be reached through the Albanian, and some words of Thracian be thus discovered, we might thus hope to gain further insight into the extinct languages of antiquity.

head, each set with what may represent pearls or silver balls; this probably is intended as a kingly or sacerdotal crown, or perhaps he has been crowned victor in the games. His name is MILES. (*Vide* Inscriptions, No. 13.) Some have read NILES, or NIVIUS. (*Vide* Inscriptions, No. 14.) Another is presenting to him two branches of laurel.

Next is seen an *Athleta*; and, lastly, in the angle, on the right of the entrance, is a figure with a long sceptre, probably the herald, or gymnasiarch, and an imperfect inscription:— NAMATFECICALESECE. EURAKFKLESFASPHESTHIU. FANA. (For the original Etruscan characters, *vide* Plate, No. 15.)

Few, perhaps, who may be interested in the subject, have it in their power to compare the Etruscan character with the Asiatic of the same age. The question of Lydian and Etruscan letters may be in some degree elucidated by the Midean inscriptions, (*vide* Plate, fig. 16 and 17,) which are by no means of a very different form from those of Tarquinii.

Another Asiatic character is also extant, the Lycian. It is so difficult to obtain examples of these tongues, or characters, that a specimen is given in the Plate, (fig. 18,) in the hope that at last some analogy may be discovered between the two languages, tending to the detection of the Etruscan.

In this, one of the letters strongly resembles the A of the Volscian inscription. Some of them are not to be found either in Italian or Greek inscriptions. The Phœnicians had great connexion with the country. All bilingual inscriptions, where only one of the languages is unknown, are valuable. Fourteen of the first letters occur at the beginning of other inscriptions at Myra in Lycia; and two of them, somewhat similar to a Greek Φ and Ψ , are found on a helmet discovered on the field of battle at Cannæ.

In what may be called the pediments of this tomb at Tarquinii the subjects painted are different. One is Ithyphallic, and refers to the reproduction of the species. Another is a griffin, with a lion and a stag, and has probably relation to the preserving and destroy-

ing powers, which are so often alluded to in ancient sepulchral monuments.

Miles, or Nivius, with the double diadem, appears to be the principal personage of the chamber, so that the tomb may have been raised in his honour.

We now proceed to the description of another of these chambers, the frieze of which is similar to that of the former. The first figure on the left of the entrance, now distinguishable, is a herald, or gymnasiarch, known by his long sceptre. His robe is blue, and a youth, who is to throw the discus, or quoit, is addressing him. A bearded figure is next seen, speaking to an *Athleta*, who is to run with another, stripped naked, but helmeted, and armed with a spear and shield. Another gymnasiarch is instructing two other combatants, now defaced. Next follow two *Athletæ*, who are playing at what we should term single-stick, before two gymnasiarchs, or judges of the games, clothed in red and blue robes. One of the combatants is already fallen. A most curious stage is painted at the end of this scene, representing a sort of box, as at our theatres. It is filled with personages who appear to be either gymnasiarchs, or persons of rank. Beneath this stage is a number of spectators of an inferior class.

On the wall opposite the door are two boxers, and around them are several spectators. The names of the boxers seem to be *SINIE* and *ΕΡΕΟΒ*. (*Vide* Inscriptions, Nos. 19 and 20.) The next figure is an *Athleta*, ready to leap at the command of another with a sceptre in his hand, upon a horse, upon which a person helmeted, and in a red tunic, is already seated. Two *Athletæ* are the next figures; then two more pugilists, and two more *Athletæ*. A boy and another *Athleta* are the next figures, and then a gymnasiarch; after which is a stage or box for the judges of the games, or for other spectators, as before.

The third wall begins with the same species of box for spectators. Near it are three *Bigæ*, with their drivers, ready for the race, and beside the chariots runners on foot. The horses in these paintings are always of different colours—bay and white, and often

even blue and white. Some are also black. The next figure is an *Athleta*, bringing out a horse for the race, followed by another.

Below the frieze are larger figures banqueting and dancing, with a female playing upon the tibia; and beneath the banqueting couches, which are covered with rich draperies of singular patterns, are some ducks.

On the tympanum above the door a large vase is painted, and near it are figures both standing and recumbent.

The figures in these tombs are generally well executed, though not with all the elegance of Grecian art. In point of costume they are exceedingly interesting, as exhibiting in this particular all that can be known of a lost nation. Messrs. Kestner and Stackelberg, who opened one of the Tumuli, and to whom was granted the exclusive privilege of copying these figures, intend to publish their drawings. Lord Kinnaird excavated also at Tarquinii, and found several vases.

It is singular that the men represented in these tombs are all coloured red, exactly as in the Egyptian paintings in the tombs of the Theban kings*. Their eyes are very long, their hair is bushy and black, their limbs lank and slender, and the facial line, instead of running like that of the Greeks, nearly perpendicular, projects remarkably, so that, in the outline of their face, they bear a strong resemblance to the negro, or to the *Æthiopian* figures of Egyptian paintings. They wear round their ancles rings as ornaments, and armlets on their arms. Shawls of oriental patterns are also worn by both male and female. Many of those engaged in the sports have only a wrapper of linen round their loins. Some have boots of green leather, reaching behind to the calf of the leg.

* Possibly they were so painted as a mark of honour or of victory; for when Camillus triumphed he is said to have been smeared with minium, perhaps in imitation of the Etruscans, whom he had so lately vanquished. The passage in Pliny (lib. xxxiii. 36) is worth citing:—*“Jovis ipsius simulacri faciem diebus festis minio illini solitam, triumphantumque corpora: sic Camillum triumphasse.”*

Several other tombs have been opened besides those above described, but many must still remain, not only here but at Veii, and perhaps at every Etruscan city which was ruined in early times.

It does not seem to be precisely known at what period Tarquinii was destroyed. Some have thought that it fell nearly at the same time with Veii, 359 U.C.; but it must have been destroyed before the triumph of Titus Coruncanus over Vulci, or Volci, a neighbouring city, further removed from Rome, which could not well be reached while Tarquinii remained. In the year 401 U.C. the Romans, says Livy, (vii. 15, et seq.) revenged the cruelty of the Tarquinienses, who had slain three hundred and seven Roman prisoners, by the total destruction of every thing Etruscan in their city*; and three hundred and fifty-eight of the most noble of the inhabitants were flogged to death in the forum. In 404 U.C. the Romans having vanquished the Tarquinienses granted them a forty years' peace; in 456 U.C. they gained another triumph over the Etruscans;

[* This is a striking instance of that inaccuracy in the quotation of his authorities, which is but too often to be observed in Sir W. Gell. Livy says not a word of the "total destruction of every thing Etruscan in the city." So far from this being the case, his narrative clearly shews that the city was not taken by the Romans at all. In the campaign of U.C. 397, the Tarquinians had defeated the consul Fabius, and put to death 307 Roman prisoners in the forum of their city. This was avenged in the year 401 by a defeat of the Tarquinians in the field, and the subsequent execution of 358 of the most illustrious captives there taken in the forum of Rome. But there is no hint of the capture of the city, or even that the Romans ever thought of attacking it, and the very next year we find the Tarquinians again in arms, supported this time by the Cærites. There is, therefore, no reason to doubt that the truce for forty years, concluded in 404, left the Tarquinians in much the same state as before, and the time when they fell under the power of the Romans is wholly unknown. But it must be admitted to be probable that they had submitted, or been reduced to subjection, before the consul Coruncanus turned his arms against the Vulciantes, though there is certainly no reason to suppose that their city had been *destroyed* at that period. That it was ever destroyed at all we have no evidence; and it seems much more probable that, like so many of the Etruscan cities, it gradually declined to a state of comparative insignificance. We learn from Frontinus that a Roman colony was subsequently established there.—E.B.]

(Liv. lib. x. 24;) and this probably sealed the fate of Tarquinii, reducing it from that period to the condition of a Roman colony or municipium.

It cannot be imagined that the Tumuli of Tarquinii were formed after the conquest of the city by the Romans, nor even during its decline; so that the date of the latest would be as much as three hundred years B.C. The latest of the Tumuli of Veii, (which are of the same character, and from which the most interesting discoveries may be expected,) may be dated one hundred years earlier.

An assertion of the learned Niebuhr, that the Etruscans, of all the Grecian games, practised only those of chariot racing and boxing, is amply refuted by the pictures of these tombs; for in the pictures of one single chamber, we find wrestling, leaping, running, boxing, chariot races, horse races, cudgel playing, and riding at the ring. It must, however, be remembered, that these tombs were not discovered till after the publication of his *History*.

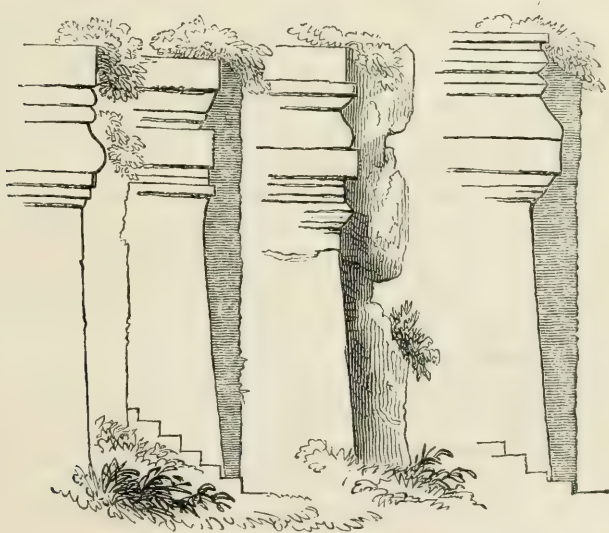
Tarquinii has been thus described at length, because next to Veii, and Clusium, it was, from its situation, one of the first of the great cities of Etruria which came into early contact with the Romans; and because, at Tarquinii more may be learned of this mysterious people than in other of the cities of Etruria, being more free from Roman innovations.

Tarquinii, Veii, and Cære, entombed their magnates in Tumuli, and excavations in the rocks: Falerii, Fescennium, Norchia, Nepete, and Blera, in the rocky dells common in their territory: and Sutrium in caves, yet visible in the rocks, with architectural fronts, which are now destroyed.

Castrum Novum, between Pyrgi and Centum Cellæ, (Civita Vecchia,) and Centum Cellæ, between Castrum Novum and Corneto, were probably only Roman establishments.

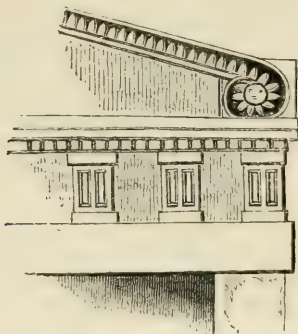
Fanum Voltumnæ (supposed the present Viterbo,) seems to have been esteemed the centre of Etruria; for it was considered the most convenient place for the general assemblies of the nation. (Liv. iv. 23; v. 17,

&c.) It is highly probable, in the absence of all positive history, that its Necropolis was reputed of superior sanctity, and that many persons of rank selected the spot for sepulture. The extraordinary assemblage of Etruscan tombs at Castel d'Asso, (Castellum Axii,) near Viterbo, have already been briefly mentioned under the article *Blera*. They were first introduced to public notice by the learned Orioli, of Bologna, who wrote a short account of them. By the ancient road, through Forum Cassii, they are fifty-three miles from Rome. The face of the rock is cut into a form unlike any thing Grecian or Italian, and produces a most imposing effect; the style bears some resemblance to the Egyptian, but it wants one remarkable characteristic, that of a very projecting cornice on the summit. The profiles of these tombs are very singular: and perhaps the four given below, which were brought some time ago from this place, are the only specimens of real Etruscan mouldings that have ever been seen in our country.



Vitruvius does not seem to cite any examples of Etruscan architecture, except such as may have been

connected with tombs. Two fragments, of what may be called the Doric of Etruria, (of which one was found at Tarquinii, and one in a tomb near Norchia,) have the same species of triglyph; and this differs in its lower extremity from either Greek or Roman. The stone is of so soft and friable a nature, that great accuracy would be attained with difficulty. The pediments of these tombs at Norchia have been ornamented



with figures; and the pillars which occur after the interval of four triglyphs, are painted red. The example above given has two antæ and two pillars. The “ædium species, barycephalæ, humiles, et latæ,” ascribed to the Etruscans, by Vitruvius, seem to be well exemplified by the sepulchres of the country.

A single specimen of these tombs may suffice, instead of the description of many.

On the front of one is inscribed in large letters, “Ecasu inesl Tetnia,” perhaps Titinius. On another is only “Ecasuth.” At Norchia is a tomb, with “Ecasu, Ecasu.” Another has, in two lines, “Ecasu Velatru;” *i.e.* of Velathrius or Veletrius. Another, near Toscanella, has “Eca suth inesl* can,” or “Pan.” (For the original Etruscan characters, the reader is referred to the plate of Etrurian inscriptions,—Nos. 21 to 24.) There are some other inscriptions, evidently the names

* Ecasuthineisl is found also on tombs near Perugia, and also in other places.

of families. Another formula, given by Orioli is, "Saves suris."



It would seem that some general meaning must be expressed by words so frequently repeated ; but nothing satisfactory has yet appeared as an interpretation.

It may be observed that brass arms have been found in these sepulchres, which seems to refer them to a very ancient period : it is remarkable that scarabei also, in cornelian and other stones, are frequently met with here as in Egypt, but always with Greek or Etruscan subjects engraved upon them.

The interpretation of the inscriptions found at Castel d'Asso, and other Etrurian cities, has hitherto wholly defied the efforts of the learned. It is in vain that Lanzi and Passeri have, with great toil and learning, succeeded, to a certain degree, in the interpretation of the Umbrian or Eugubian Tables ; notwithstanding the numerous remains of Etruscan, *Ril avil*, (*vixit annos*, or *annos vixit*,) and some proper names, are all that have ever been satisfactorily made out in this language. The Midæan inscription, in Phrygian or Lydo-Phrygian, is, in comparison, easy of translation.

The ancients, as Adelung observes, would have thrown great light upon history, had they favoured us with some words of the Thracian tongue, instead of bestowing upon it the constant epithet of barbarous. Of the Coptic, we know that Amenti signifies Hell; and that Mantus, Manto, and Mantua, were Etruscan for Pluto, or the city of Pluto: possibly other terms may hereafter be discovered. Of the Celtic element in the Etruscan language, of which it is supposed to have formed a considerable part, little or nothing has yet been determined. It is singular, that of all the Etruscan words left us by the ancients, scarcely one has yet been found in existing inscriptions; the word Rasne, the Etruscan name of the nation, is an exception, and also Lar, king.

Nothing but the ignorance of commentators could have prevented the recognition of the Etruscan characters as identical with those of the ancient Greek in almost every letter; for there can be no doubt that the Etruscan letters are the ancient Pelasgic.

Only a few bilingual inscriptions exist, and those probably are of no very ancient date; but they may suffice to show in what manner many Roman names, familiar to our ears, were formed or corrupted from the Etruscan. In the hopes of drawing the attention of the learned in England to a subject every way worthy of investigation, a few of these bilingual inscriptions are given in the plate belonging to this article, as well as some specimens of Etruscan. (*Vide* Nos. 25 to 32.)

Trepi (Trebius) and other instances (Nos. 30, 31, and 32) may suffice to show how Etruscan names were turned into Latin. It is to be observed that the letter O is not found in the language, which forms a very striking contrast with the Greek. The terminations of proper names in Etruscan, seem among the most curious circumstances of the language. The use of P for B and U and F and T for Th, and the manifested indifference with respect to the employment of vowels, present a striking analogy with the Coptic in hieroglyphics. Uhtafe would scarcely be suspected to have been the original of Octavius, yet so it is written on

Tuscan tombs. Lucumo seems to have been written Lauchme.

The names of many of the divinities of Rome are found differently written, and in a more archaic style; many are probably Sabine. Vertumnus, Marcipor, Volumnus, Voltumna, Virdianus of Narnia, Valentia of Oriculum, Curis the Juno of the Falisci, Nortia the Fortune of Vulsinii, Bellona, Janus and Jana or Diana, the monster Volta, and Tages, are all said to be of Etrurian origin. Venus is thought to be a Celtic word, signifying woman. Nothing can less resemble Aphrodite. On vases and monuments, Turms is found for Hermes. Tinia is said to be Dionysos. Thana is not Minerva, from Athena, as was supposed, but is meant for Jupiter, from Zen or Zan. Apulu is Apollo; Menerfa is Minerva; Hercle is Hercules; Kastur is Castor; Pulbuke is Pollux; Melakre is used for Meleager; Menle for Menelaus. Of these names, many are corruptions from the Greek: the personages are also Greek, similar ones being found in various parts of Greece. The celebrated gem, with five of the champions against Thebes, gives the names Atresthe, Parthanape, Tute, Pnice, and Amphitiare, for Adrastus, Parthenopaios, Tydeus, Polynices, and Amphiaraios.

It is remarkable that there are few coins of Etruscan cities. On those of Volterra the name of the city is written Felathri*.

The famous Perugian inscription, published by the learned Vermiglioli, is here given as a specimen of the Etruscan language. Felthina, which is said to be Bologna, and Rasnes, which seems to signify the Etrurians, are the only words to which conjecture has attached a plausible interpretation. The subjoined fragment does not contain the whole of the inscription. Vermiglioli has divided the words in such a manner as he thinks authorized by other inscriptions. They are here given in common characters: for the original, see the Plate No. 37.

[* The name of Populonium is also found on its coins, where it is written Pupluna, but these are, from their size and style of work, of a much later date than those of Volterra.—E. B.]

EULAT TANNA LAREXUL
 AMEFACHR LAUTN FELTHINAS E
 ST LA AFUNAS SLEL ETH CARU
 TEXAN PHUSLERI TESNS TEIS
 RASNES IPA AMA HEN NAPER
 XII FETHINA THURAS ARAS PE
 RAS CEMULMLESCUL XUCI EN
 ESCI EPLT ULARU
 AULESI FELTHINAS ARXNAL CL
 ENSI THII THILS CUNA CENU E
 PLC PHELIC LARTHAL SATUNES
 CLEN THUNCHULTHE.

This account of what is known of the language, cannot be concluded without a notice of some of the words, which the ancients have left of it, few or none of which can be traced with certainty in any of the remaining inscriptions, though so many exist. Juno, says Strabo, was called Cypra; Fortuna, says Juvenal, was Nyrtia; Pluto was Mantus; (the Coptic for hell was Amenti;) Cœlum was Falando; Boreas, Andas; Rex, Lucumo; Principatus, Drouna; Equus, Damnus; Puer, Agalletor; Dea, Rhea; Aurora, Auhelos; Ignem averte, Arse verse; Ludio, Hister; Tibicen, Subulo; Taurus, Italos; Vehiculum, Gapos; Plaustra, Veii; Vitis arbustiva, Ataison; Tuscani, Rhasenas; and Deus, Æsan.

It is supposed that some of the gods may be recognized in an inscription at Florence, running thus:—

LPIRE: LECPI: IVVCEPH IREMVTUR LAPIVEITHI.

The first L is considered a mistake for v, and the inscription may be thus read UPI, (Ops;) RE, (Rhea;) LESPI (Vesta;) IVV, Jovis; IREMUTHUR is probably Ἥρα μητήρ, or Juno mater, and the last word LAPIVEITHI, has been called Saturn, from *Λαος*, (*lapis*;) and *Βαίτη*, (*involutum*;) but it has all the letters necessary in so ill defined a language, for the word Ilipthueia (Eileithuia, or Lucina,) a favourite goddess in early Rome, and worshipped in splendour at Pyrgos.

The last inscription to be mentioned, is one found near Pesaro, far from Etruria Proper, which is thought

to contain the Etrurian of the word Haruspex. It is given in the Plate of Inscriptions, No. 38. In this, it would seem that NETMUS must answer to Ste; that TRUTINOR must be Haruspex; and FRONTAC, or rather BRONTAC, (perhaps from βρονταω,) Fulgurator. The Trutinor might be he who weighed in his mind the circumstances indicated by the thunder.

The notion that certain persons could command the thunder was very prevalent. Numa is said to have had the secret, and Jupiter Elicius was the deity invoked. Tullus Hostilius tried to master the science, and burnt both himself and his palace. (Livy, lib. i.) It has also been lately asserted that the Jews had some knowledge of conductors, and that certain spikes on the Temple at Jerusalem were for that purpose.

It is to be feared, that with all these helps, and with all the inscriptions, nothing satisfactory has been yet discovered. Whether Punic, Coptic, Thracian, or Celtic, may hereafter serve to explain the Etruscan, is yet to be learned. The language is certainly neither Greek nor Latin, nor intimately connected with that of Umbria as existing in the Eugubian Tables. Is it not possible that the Pelasgi may have been Thracians, who, having spread over Greece, and conquered the Peloponnesus, ruled, for a time, in Argos and Arcadia; and that they were afterwards expelled by the colonies of Danaus and Cecrops, or became partly subjects, and partly wanderers?—for, says Herodotus, those who remained, dropped their own tongue, and spoke Greek.

It has been usual to imagine that only a few of the Etrurian cities coined money; and certainly very few circular coins are found. Plutarch says, the most ancient money was in rods of brass or iron, cut off at certain lengths, and marked VI, XII, &c., whence in time oval and then circular money was derived. According to Suidas, the Etrurians had money made of stamped clay. No Etruscan coin in silver is known*. It ap-

[* There exist silver coins of Populonium, which are not uncommon, but for the most part bear no inscription; one is, however, figured by Eckkel (Numm. Vet. Anecd. pl. 1., fig. 9,) which has the legend Pupluna on the reverse, with the common type of the Gorgon's head on the obverse.—E.B.]

pears, however, that very ancient pieces of Etrurian money have often been found; but being taken for ornaments of no value, they were destroyed; till near Tuder, in Etruria, a treasure of these broken and figured bars was discovered: from their different lengths, it is evident that the balls or knobs, whether placed on the stem, or between the branches, indicated



the value of the bar. Several had six balls or fruits; many had three. Some of the larger pieces have also double knobs. This seems a most simple and natural, and not an inelegant manner of producing the effect of coinage, and the mystery is at once explained of the early Etruscan money, and the existence of so many pieces of stamped metal as have been found from time to time in the country*.

FABARIS.

A river, called also Farfarus, (Virg. *Æn.* vii. 715; Ovid. *Metam.* xiv. 330.) In the middle ages it was celebrated for the monastery of Farfa, which still stands on its banks, at about forty miles from Rome, north-east of Cures, though now degraded and neglected. There was once a valuable library belonging to the monastery, and the famous Chronicle of Farfa was compiled from its documents.

Saint Laurence, Bishop of Spoleto, who retired from the world about A. D. 550, invited by the beauty of the valley, and the “*opacæ Farfarus undæ*,” built the first monastery, under the hill called Acutianus, and in the farm or fundus of the same name. Saint Laurence was a Syrian by birth, and his convent was called, for many

* At Toscanella, three sepulchres have lately produced thirty sarcophagi. At Cervetere, several Tumuli have been found covering five sepulchral chambers, cut in the tufo, but not painted, though of curious architecture. In one is a seat and a footstool. There are many of these Tumuli, and they produce fine vases.—*Rome, March 30, 1834.*

centuries, by the name of the Blessed Virgin. The Casale Acutianus, with the vicinity of three cypresses, was the spot chosen, and the place was reputed of great sanctity, and was not wanting in splendour till it was sacked by the Lombards in 568. It then lay desolate till the year 681, when St. Thomas the Venerable restored the place, which soon increased in riches and magnificence to such a degree, that no monastery in Italy, except that at Nonantula, could compete with it. The name of Farfa seems to have superseded the former name soon after the year 1000: the celebrated Chronicle, compiled from the already decaying charters and volumes of the abbey, by Thomas the Presbyter, about the year 1092, speaks of the convent under both its names. "*Liber Chronici Monasterii Acutiani sive Farfensis in Ducatu Spoletano.*"

The church of the monastery ("Gloriosa Ecclesia Farfensis nostræque Dominae Beatissimæ Mariæ,") was rich in gold and silver ornaments, and in dresses for the officiating priests, embroidered with gold, and studded with precious stones. The books were plated with gold and silver, and set with gems. There was a picture of the day of judgment, which is said to have been so terrible to behold, that he who looked upon it, thought of nothing but death for many days.

The possessions of the monastery in land and houses were immense. It seems almost incredible, that the monks, in number 683, had "urbes duas, Centumcellas (Civita Vecchia) et Alatrium; castaldatus 5; castella 132; oppida 16; portus 7; salinas 8; villas 14; molendina 82; pagos 315; complures lacus, pascua, decimas, portoria; ac prædiorum immanem copiam."

About the year 936, the reigning abbot was murdered by two of the fraternity, Campo and Hildebrand. The last words of the abbot, addressed in doggrel Latin to Campo, were "Campigenans Campo, malè quam me campigenastis."

Campo was abbot in 936, and Hildebrand in 939. The conduct of Campo seems to have been particularly disgraceful: his children he portioned from the effects of the church, and he seems to have been addicted to

every species of riotous and disorderly living, to the great scandal of the place and times.

These crying sins of the Christians, says the history, calling aloud for punishment, the Agareni (Saracens) invaded the country, (A.D. 1004,) and surrounded the monastery of Farfa. The abbot of that time, Peter, made a stout resistance, and drove away the invaders several times; and, in the interim, found means to send away all the treasure of his convent to Rome, to Rieti and Firmo. The valuable marbles of the churches he hid under ground, and they have never since been discovered. The Saracens, when they at length took the deserted monastery, though enraged at the loss of their expected booty, admired the place so much, that instead of burning it, they converted it into a residence for themselves.—The abbey was subsequently destroyed by fire: certain Christian marauders from Poggio Catino, who had taken up their lodging there for the night, whilst the Saracens were absent upon some occasion, had lighted a fire in a corner, which, (being alarmed by some noise in the abbey,) they left burning; and, hurrying away, the neglected fire spread, and the stately buildings were completely destroyed.

After this, Farfa lay in ruins forty-eight years; till Hugo, King of Burgundy, coming into Italy, the abbot Raffredus began to restore it, with the treasures sent to Rome and to Firmo; but those which had been conveyed to Rieti had fallen into the hands of the Saracens.

This once famous monastery is now reduced to a church, with a high belfry-tower, and an ordinary building, the residence of only four monks; but the revenues are even now valued at nine thousand scudi annually. These are enjoyed by a titular abbot, who resides at Rome.

The monks were Benedictines, and afterwards Cluniacs. The history of Farfa, if pursued, would furnish much information as to the state of the country in the middle ages, and is not without a certain degree of romantic interest.

Farfarus was, like Vallombrosa, celebrated for the depth of its shades. Plautus alludes to it more than

once:—"You shall be dispersed like the leaves of Farfarus." The valley is still beautiful, but has not been examined in detail for the Map.

When Mabillon made a tour to the monasteries of Italy in the year 1686, he found Farfa in a state of great decay. The peasants visited the church only at the two feasts of the Annunciation and the Madonna; the abbot was accustomed to reside at the castle of Fara, on the hill above the convent, during the summer months, when the air of Farfa was reputed unwholesome; and the monks at the convent of San Salvatore, eight miles distant. The library, though not then large, still contained some old editions of printed books.

F AJOLA.

A single house, in the forest behind the lake of Nemi. When the old post-road ran through Marino, and near Palazzuolo, by Fajola, to Velletri, a detachment of Corsicans was placed here, to prevent the robberies which might have taken place in so solitary a district; and from this circumstance, the spot was called Corsi, or by some name equivalent to it. The house is still inhabited, though the road is deserted.

The whole neighbourhood, with the Maschio d'Arriano, (the mountain to the south,) seems to be sometimes called Fajola, or La Fajola. It is entirely woodland, and produces fine oaks: its forest-scenery is beautiful.

FALERII; Φαλεριον. *Now* SANTA MARIA DI FALERI,
or FALLERI.

The inhabitants of Falerii, was called Falisci. Zonaras*, cited by Cellarius, speaks of "war against the

[* This passage of Zonaras has been already cited by Sir W. Gell himself at p. 168 (*vide* Civita Castellana); and it has been observed in the note that it may be regarded as decisive on the point, that the remains now visible at Falleri are not those of the ancient Etruscan city of Falerii, but of the later one, built by the Romans in the year U.C. 513. The aspect of the walls themselves is so far from disproving this,

Falisci, and the siege of their *πολις ερμυνη*, or strong city, named *Φαλεριοι*." Eutropius seems to call the city itself Faliscos, and Frontinus also says, "*Colonia Junonia quæ adpellatur Faliscos*." This multiplicity of names has perhaps been the cause of many mistakes. Some have thought Falerii and Falisca to have been distinct places.

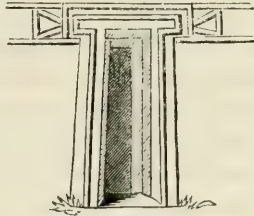
The Falisci were said to have been Pelasgi, and the names, in the uncertainty of archaic writing, do not indeed widely differ. "They had a temple," says Dionysius of Halicarnassus, "very much like that of Juno at Argos, (meaning the Heræum). They retained also many Argive customs, and used Argive shields and spears, to a late period." The Falisci were, of course, mixed with Etruscans. A prior establishment stood on the site afterwards occupied by their town; for, says Dionysius, the Pelasgi took it from the Siculi, together with Fescennia. Both Virgil and Servius call the Falisci, *Æqui*.

The ruins are situated in a deserted, but beautiful and woody country, (the ancient *Campi Falisci*,) presenting the appearance of a widely extended open grove: it is about four miles from Civita Castellana, (Fescennium,) and nearly in a line between that town and Capraruolo, the celebrated and conspicuous palace of the Farnese family.

The carriage-road from Civita Castellana to Falleri is for about half a mile, the same as that to Borghetto; after which, it turns through a field-gate, and though neither bad nor difficult to find, occupies about an hour

that its tendency is strongly to confirm it. The regularity of the masonry, the numerous towers at regular intervals, and the actual gateways, are all wholly different from any other specimen remaining of Etruscan work, while they agree with all that we know of Roman constructions of a similar kind. The argument on which Sir W. Gell lays so much stress (p. 240,) of the existence of tombs of imperial times, within the walls, evidently proves nothing more than that the *later* Roman colony—the *Colonia Junoniâ Faliscorum*, which was probably one of those sent out either by Julius Cæsar or Augustus,—did not occupy the whole extent of the walls. There can be no doubt that the theatre, as well as the various objects discovered in the excavations here, belong wholly to this later colony.—E.B.]

in a carriage; but Lord Beverley has found a nearer way, though not now practicable for carriages. This is, apparently, the ancient road, for the rock has been cut; and in it are several pieces of wall, probably of sepulchres. In one place, three arches, forming a portico



before an inner chamber, with a door of Etruscan style and ornaments, and accompanied on each side by rough triglyphs, have been cut in the rock. This was evidently the tomb of some family.

The approach to Falerii is from the east: in some parts near the town the rock has evidently been cut. In the grove, the soil is sometimes ploughed and cultivated; and at one of these open spots, the massive walls of Falerii first appear. There is nothing here to recommend the site, as a strong position. The whole of the northern wall of the city stands only as much above the plain as may be accounted for by the circumstance of having been built upon the earth thrown out of the ditch. In this part of the wall there are nineteen towers, all remaining in a state of great perfection, fifteen or sixteen courses in height; but, from their position, they are of little strength. About nineteen more are on the second side of the triangle, placed on the verge of precipices: the third side is defended not only by walls, but by a rocky descent into a deep glen, watered by a pretty stream, which falls into the Tyber, near Civita Castellana. The vestiges of an ancient aqueduct may be traced from the upper country, and a modern one passes near the stream in the glen below.

An arched gate with a tower is the first remarkable object. The tower is on the left, contrary to the rule of Grecian military architecture, which requires a tower

on the right, whence to harass the unshielded side of the assailants; and the wall suddenly receding and forming an angle of the city, leaves the gate still less defensible.

The walls were of tufo; in this part twelve courses of blocks are still remaining, and in some others as many as fifteen or sixteen. The solidity of the towers is singular; they do not project internally beyond the thickness of the walls, and some of them have no more than five stones at the base, and no empty space within. The distance between them is about fifty yards. Above the parapet the towers were chambered; and being pierced by doors permitted an uninterrupted walk on the top of the walls behind the battlements. Perhaps no place presents a mere perfect specimen of ancient military architecture; its preservation in modern times may be principally ascribed to the seclusion and comparative desertion of the district; but a large portion of the walls seems to have been employed in the erection of the buildings belonging to the abbey of Santa Maria di Falleri.

After passing under nine of the towers of the northern wall is a small gate, or postern, arched with small stones: as almost any single block in the wall would have sufficed to cover it, it may be concluded that the arch was the favourite mode of construction in this country. This gate is still very perfect. At a small distance from the ditch three or four Tumuli are observable, evidently sepulchres of the magnates of the city; one of them seems to have been a pyramid of considerable size. Near the postern was a large gate for carriages, now destroyed, from which the remains of a wide and paved road ran to the north, perhaps to Castellum Amerinum*. Further on, in the

* The Peutingerian Table gives the road from Rome through Falerii, thus:

Ad Sextum	.	.	.	.	VI.
Veios	.	.	.	.	VI.
.....	.	.	.	.	IX.
Nepe	.	.	.	.	IX.

same direction, is an opening in the wall, marking probably the site of a gate; and after two other towers, the ground rises a little, and seems to have been occupied with a citadel at the blunt apex of the triangle.

Here, at the point flanked by two towers on each side, is another gate perfectly preserved, and still called *Porta di Giove*, from a head, supposed that of Jupiter, carved on the key-stone. The arch consists of nineteen blocks of peperino covered with white lichen, and is solid and imposing. The road from this gate led to Sutrium. The present height of the wall at this part is on the outer side, fifteen courses from the ground; but within, the earth reaches to its top, so that an artificial causeway has been made by way of approach.

After passing two more towers is a deep glen with rocky and wooded sides, and watered by a pretty stream. Here, near the citadel, was another gate: and at about the centre of this side of the city another led to the valley.

This valley seems to have been the Necropolis of Falerii, several tombs having been hewn in the rocks.

Nearly at the south angle of the city, a gate (now called by the peasants *Porta Puttana*) communicated with the glen by a very steep descent. On the key-stone is carved a bull's head, much defaced. Here the wall is fifty feet in height, having at least twenty-seven courses of stone remaining, some of which are six feet in length, and nearly two high. This was probably the Fescennian gate.

At this southern angle a fine view of the place may be obtained from the top of the wall.

The eastern wall is defended by a ravine, somewhat aided by art; and after passing seven towers, another gate occurs, from which was a road toward the Sabine country, perhaps to Oericuli, now Otricoli. A great tomb, consisting of a circular mass, upon a square foundation, stands here, and is a great ornament to the

Faleros	.	.	.	.	V.
Castello Amerino	.	.	.	.	XII.
Ameria	.	.	.	.	IX.

spot.—From this gate the chief street must have passed through the centre of the city to the Porta di Giove. Seven more towers conduct us back to the gate from which the circuit was commenced. The area within the walls is now ploughed.

The next object most worthy of remark is the theatre, which has not long been excavated. Its architecture, however, is not pure Etruscan, for the building was repaired and ornamented* by a Roman colony of imperial times. The seats are formed of solid masses of piperino, and may, perhaps, belong to the Etruscan era. The repairs are chiefly of brick, but in the more prominent parts, of white marble, and of the Corinthian order. The ornaments are rudely cut, and the lacunaria have been enriched with figures, each differing from the other, of animals, lizards, roses, &c. A statue of Juno, the great goddess of Falerii, was found in this excavation.

There are four large mounds within the walls, in a line with the principal street, which probably point out the site of the forum, basilica, and temples.

The abbey of Santa Maria di Falleri is now deserted, the roof of the church having fallen in the winter of 1829. It stands near the citadel and the Porta di Giove. The architecture is a species of light Saxon, not common in this country, and the west end (where an inscription commemorates the founder) is particularly pretty. Some of the cells are now tenanted by oxen and their drivers.

The Roman colony could never have occupied the whole extent of the Etruscan city; for, as tombs of imperial times, with bones and vases, were found below the theatre during the excavation, the spot must have been beyond the part then inhabited, and the walls now existing must have belonged to the ancient city, and not to the Roman colony. They correspond in style with those of similar materials at Nepete, Veii, Sutrium, and Galeria, and others of the Etruscan cities.

[* In the article "Veii," Sir W. Gell has himself remarked the *total difference* of the construction of the walls at Veii from those of Falerii

Falerii was taken by the Romans in the year U.C. 360*.

FARA.

The castle of Fara was situated on a high point of the range of the Sabine hills, between the rivers Fabaris, or Farfa, the Cures, and Tyber. It is mentioned in the chronicle of Farfa, as “*Castellum Pharæ in hoc eminento monte.*”

The ruins of a large castle, or fortified town, still occupy the summit of the hill; but the place was not visited, though it served in the triangulations as a conspicuous point, from Soracte, and all that side of the Campagna di Roma.

The castle of Fara seems to have been one of the dependencies and outworks of the monastery of Farfa, which stood at the base of the hill; it even seems to have been sometimes called the castle of Farfa, for it must be to this place that the chronicle of Farfa alludes, where it mentions that “in the year 1125, as the monks were sitting outside the refectory, before supper, they

and Nepi, which it requires (he observes) only a very moderate knowledge of the subject to discover! Of these two conflicting statements the one just cited is unquestionably the correct one: the great regularity of construction of the walls of Falerii, giving them a character wholly different from those of any cities of ancient Etruscan origin.—E.B.]

* According to the measurements of the city of Falerii, taken by Mr. Errington, of the English college at Rome, the whole circuit of the walls is about 2,305 yards, or one English mile and one-third. It appears that the towers are generally about thirteen feet wide. The distances between them are very unequal, and sometimes exceed one hundred yards. The gate called Porta di Giove, on the west, is twenty-four feet high and eleven wide. The gate in the south wall, with the boucranon on the key-stone, is twenty feet high and eleven wide. Mr. Errington's measurements of the walls are as follow:

	Yards.
The west side, by the gate of Jupiter . . .	110
South side, near the glen . . .	770
East side	627
North-east	142
North side	656
Entire circuit . . .	2,305
	R

beheld the tower of the castle of Farfa stricken and burnt by a flash of lightning."

In the neighbourhood there was another castle, which seems to have been called Tribucci, and Buccinianum, which, in the tenth century, was also held of the monastery of Farfa; and there is a spot on one of the hills which the peasants still call Buzzi, or Bucci.

FERONIA.

The temple of Feronia seems to be first noticed by history in the time of Tullus Hostilius. It was dedicated to the goddess Feronia, (Dionys. lib. iii.) and was common to the Latins and the Sabines. It was also called *Αυθηφορον*, and *Φιλνστεφανον*, and *Φερσεφονην*, being adorned with garlands, and sacred to Proserpine. On certain feast days, the people of the neighbouring districts met there, at a species of fair, and brought many offerings. The robbery of certain Romans by the Sabines, at one of these feasts, occasioned the battle at Eretum. (Dionys. lib. iii.)

Feronia was near Capena, and was sometimes, perhaps, called Caferonianum. An edict of doubtful authenticity, cited by Ortelius, says, "Petra Sancta olim Forum Feroniæ." Ortelius, in *Fragmentis Catonis*, mentions also "Feroniani Montes."

There is at present a fountain called Felonica, (evidently a corruption of Feronica,) which forms the chief source of the river Grammiccia, running by the Mola di St. Oreste, which it turns, and then by the ruins of the ancient city of Capena, to Scorano and the Tyber. The spot has not been examined with all the attention it merits; but there can be little doubt of its being the site of the temple, and grove, and fountain of Feronia.

FESCENNIA *vel* FESCENNium. (*Vide* CIVITA CASTELLANA.)

FESTI; Φῆστοι.

A place mentioned by Strabo as the boundary of the territory of Rome under its most early kings, situ-

ated between the fifth and sixth mile-stones, and probably on the Via Appia; (*vide* Roma Vecchia, *et* Via Appia;) a distance which exactly coincides with that of the Fossæ Cluiliæ, the boundary of the Roman and Alban territories, (*vide* Liv. i. 23.) At Festi, as the ancient limit of the Roman state, the priests continued to perform the Ambarvalian sacrifices, (*Ἀμβαρῳνιαν*), even in imperial times.

The measurement from the ancient Porta Capena would place Festi near the spot now called Roma Vecchia. Here there is a sort of isthmus, formed by the Fosso di Fiorano on the right,—a rivulet which after passing the Castello di Cicchignola, unites with the Rivus Albanus, and falls into the Tyber at Valca: the stream from Marino, and the fountain of Ferentina, ran in the centre, either in its natural bed, or as the Marrana, or Aqua Crabra*: another little stream (which rising not far from the temple of Fortuna Muliebris, on the Via Latina, runs under the Via Labicana, the Via Gabina, and the Via Tiburtina, and joins the Anio near the Ponte Lamentana, where it is called Acqua Bollicante) seems to mark the limits of the Roman territory on that side: and it is highly probable that the Fossæ Cluiliæ were a mound and dyke made to protect the boundary in the space between the deep banks of these little streams.

A reference to the Map will show the great probability that these brooks might have formed the early limits of the Roman state; and the distance of Festi from the city, coinciding with that of the Campus Sacer Horatorum, at the Fossæ Cluiliæ, where the Alban army had halted, and with the position of the victorious Coriolanus, at or near the temple of Female Fortune, (*see* this article,) on the Via Latina, and on the other side of this species of isthmus, the limits of early Rome seem to be marked out with much precision.

The Ambarvalia consisted in the repetition of cer-

* It should be recollected that were it not that the Marrana is at present almost entirely indebted to the source near Marino, for its artificial supply of water, the Almo would be a much more copious stream.

tain prayers, in a language so antiquated that few have taken the trouble to examine it.

ENOS LASES IVVATE NEVE LVERVE

Nos Lares juvate neve luem

MARMAR SINS INCVRRERE IN PLEORES.

Mamers sinas incurrere in flores.

SATUR FVFERE MARS LVMEN SALI STA BERBER

Ador fieri Mars *λυμεν* maris siste

SEMVNES ALTERNEI ADVOCAPIT CONCTOS

Semones alterni advocate cunctos

ENOS MAMOR IVVATO

Nos Mamuri juvato

TRIUMPE TRIUMPE TRIUMPE TRIUMPE TRIUMPE.

Triumphe triumphe triumphe triumphe triumphe.

FIANO.

A village of 490 inhabitants, a few miles south-east of Soracte, with a large turreted mansion, the property of the duke of Fiano. Some have supposed the name to have been derived from the word *Fanum*.

There was a place, not unlike Fiano in name, (*Flavina*, or *Flavinium*,) mentioned by Virgil,

“Hi Soractis habent arceis Flaviniæque arva,
Et Cimini cum monte, lacum lucosque Capenos.”

Æn. vii. 696.

And by Silius,

“Quique tuos Flavina focos, Sabatia quique
Stagna tenent, Ciminique lacum.”—*Sil.* viii. 492.

And as there is nothing by which its site can be fixed, this similarity of name may be of some weight.

FICANA.

In many of the lists of towns at the foot of the mountains between Tivoli and the Tyber, Ficana seems to have been erroneously inserted in place of Ficulnea, which tends much to increase the difficulty of fixing their respective situations.

Festus (in Frag. 60, p. 250, ed. Müll.,) says:—"La-beo thinks the place is called Puilia Saxa, which was once the site of Ficana, on the road to Ostia, at the eleventh mile." The hill of Dragoncelle, which is precisely on the right hand of the Via Ostiensis, at the eleventh mile, and on the south bank of the Tyber, has been generally considered as the site of Ficana; and there is also a steep or precipitous descent, which answers to that which might be expected in the Saxa Puilia.

FICULEA; FICULNEA; FICULNEA VETUS; FICELÆ;
FICOLENSES; FICULENSES.

The Ager Ficulensis joined the Roman territory, as is proved by Varro's "Ficuleates ac Fidenates et finitimi alii." "Antemnæ, Tellene*, and Ficulnea, near the Montes Corniculani, and also Tibur† were built," says Dionysius, "by the Aborigines, after they had driven out the Siculi."

* In some others of his lists of these Sabine, or almost Sabine cities, Dionysius again inserts Tellene, and often in conjunction with Ficana. Nothing can be more absurd, as both these places were in quite another part of the country; and it is surprising this error has not been noticed before. Cænina and Fidenæ are probably the places intended by him. [There seems no reason for this attack on Dionysius. In the passage cited in the text, (lib. i. c. 16,) he evidently is enumerating the cities with no reference to topographical order, but solely to their origin: and the words "near the Montes Corniculani" refer only to Ficulnea, in regard to which they are correct. What Sir W. Gell means by calling these "Sabine, or almost Sabine cities," it is not easy to see: as Dionysius expressly makes them all *Latin* cities. But there undoubtedly is much confusion between Ficulnea, Ficana, and Fidenæ. It may be observed in general that the names of these ancient cities, which had perished in very early times, being unknown to the copyists, were frequently corrupted, and that consequently little dependence can be placed upon even the best MSS. in regard to them.—E. B.]

With respect to the towns of this district, Dionysius seems to have again fallen into an error, when he relates that the Romans gave to Appius Clausus, who fled to Rome from Regillus, in Sabina, a piece of land between Fidenæ and Picentia. Here, for Πικεντίας, we should probably read Φικουλνεας.

† The same author adds, "a part of Tibur is even yet called Sicilio, perhaps from the Siculi." The words in the note are a translation from Dionysius, not as it would at first appear, a statement of Sir W. Gell relating to the present time.

Ficulea was said to have derived its name *non à ficubus sed à figulis*; wild figs, however, are not unfrequent in its vicinity. In the Acts of Pope Caius and St. Laurence the Martyr it is called Civitas Figlina extra portam Salariam. The reason for calling it Ficulea Vetus is not known, for no other place of the same name is mentioned in history.

The Via Nomentana, otherwise called Ficulea, quitted Rome at the Porta Collina, and passed much as the present road does from the Porta Pia, by the villas Patrizi and Torlonia, on the right, and the church of St. Agnese and its curious ruins on the left; till at the distance of about three miles from the city, it crossed the Anio by the Ponte Lamentana; it then passed the Mons Sacer on the right; and beyond this the Casal dei Pazzi, a modern farm-house, on the same side. At five miles from Rome, the road descends into a valley with a brook, along which, to the left of the road, another way seems to have passed in ancient times.

This brook, which was probably the Turia, of which Silius says,

“ Tacitè Tuscis inglorius adfluit undis,”—xiii. 4.

falls into the Anio, at some little distance above the junction of this river with the Tyber. Hannibal encamped near it; and it may be observed that the valley lies in the line toward the temple of Feronia, which Hannibal intended to plunder. If, upon this stream, there was at any time a village or a temple, it stood probably on a height which may be seen from Capo Bianco, and is marked by a cave.

At Mile VIII. along the brook, is Coazza, a farm-house on the right; and on the left, at Mile IX. is Cesarini, another rural mansion.

About a mile beyond Cesarini is a place in the valley, where several antiquities and an inscription have been excavated. The inscription shows that the place was in the Ager Ficulensis. A road is also mentioned, which was that in this valley, or in another leading from it to the Via Ficulea.

The Via Ficulea then passes Capo Bianco, a house not a mile distant.

Beyond Capo Bianco is a place called Casa Nuova, with a source. Soon after this is seen on the right a church called St. Antonio, and on the left, at about eleven miles from Rome, is a knoll with a lofty tower, called Torre Lupara, of brick and stone mixed. The ground is strewn with tiles and pottery—perhaps one of the surest indications of an ancient city, and here, rather than at Monte Gentile, seems to have been the site of Ficulnea. Monte Gentile, however, is very near, and only separated by a slight depression or hollow, in which is an orchard of figs. About four miles further on is Nomentum.

The greater part of Ficulea was defended by steep banks, though from the side nearest the Via Nomentana the entrance was easy. A river, which flows into the Tyber at Malpasso, and which has been mistaken for the Allia, runs under the western extremity of Ficulnea, and then near the Torre di S. Giovanni; it afterwards passes by Redicicoli, a farm-house, on a little insulated knoll, about a mile above the Sette Bagni, near Fidenæ. Redicicoli has been supposed, by Signior Martelli, (the writer, amongst other things, of a dissertation on the ancient supremacy of the Siculi,) to have been the residence of the sovereign of that people; but there seems to be no authority for the supposition.

At Monte Gentile is an Osteria on the right; but the ruin on the left, hitherto taken for the remains of Ficulnea, seems to have been only a reservoir for water. Ficulnea might, however, without being a large city, have occupied both the hills.

Beyond Monte Gentile, is a fine forest, and a hill not ill-suited to the site of a city, which reaches the valley of the Magoulianus, and is called in the old maps Inviolata; but the names in so unpeopled a country are very uncertain. It is divided by a brook from another height, on which several tombs seem to show that a road once ran to the right of the Via Nomentana, probably to Tibur.

Ficulnea seems to have been at one time a bishopric of some consequence, then called Ficulensis, Phicolensis, and Sicoliensis; and in the Decretals (lib. ii.) may be found the Causa Sicoliensis Episcopi. It is scarcely probable, however, that this name can have any allusion to the Siculi; but in almost all countries, bishops have affected ancient denominations for their sees.

FIDENÆ; FIDENA. *Φιδηνή**.

This place and Antemnæ, were taken from the Siculi, by the Aborigines united with the Ænotrian Pelasgi; after which it must for a time have been a city of Sabina, and, according to Dionysius, was both large and populous. It was frequently engaged in wars with the Romans; and (U.C. 256) "the inhabitants," says Dionysius (lib. v.) "had no cessation from attacks: they were starved; the Roman engines battered their walls; the fortifications were overthrown by cuniculi or excavations; and as no help was obtained, the city was taken. The victorious Romans flogged or slew the most guilty of the rebels, and fined the Fidenates in half their lands, giving them to the Roman garrison left in the citadel."

The first cuniculi were excavated more than six hundred and sixteen years before Christ, by Ancus Martius, the fourth king of Rome, long before the siege of Veii by Camillus, and the draining of the lake of Alba.

Dionysius gives forty stadia, or five miles, as the distance of Fidenæ from Rome—probably from the ancient Porta Collina, which was a little within the Porta Salaria. At the fifth modern milestone is the Villa Spada, on this side of Castel Giubileo, and even the sixth is scarcely beyond it, being on the descent toward the north; so that we may suppose Dionysius to mean that the distance of Fidenæ exceeded five

* Dionysius, on one occasion, calls the city Dyna, instead of *Φιδηνή*.

miles, thought not quite so much as six. Eutropius, who is not always very accurate, says that it was six miles from Rome; but, in another place,—that the king of the Veientes, Tolumnius, assisted the Fidenates against the Romans, U.C. 315; and that Fidenæ was seven miles from the city, and Veii eighteen, probably by the way of Fidenæ. The city, however, was large, and may easily have filled the whole space between the fifth and sixth modern milestones,—or between the Villa Spada and Castel Giubileo.

Dionysius, who is generally an excellent antiquary, says [lib. ii. c. 53] that Fidenæ was an Alban colony, founded at the same time with Nomentum and Crustumerium, the eldest of the three emigrant brothers building Fidenæ; but it is evident that the great mass of the original inhabitants were Etruscans, for it appears, from Livy, (lib. i. 27,) that only a portion of the inhabitants—(“*ut qui coloni additi Romanis essent,*) *Latinè sciebant.*” The same author elsewhere relates, that when the Romans wanted a spy upon the Fidenates, they were obliged to employ a person who had been educated at Cære, and had learned the language and writing of Etruria: and in another place (lib. i. 15,) he expressly says, “*Fidenates quoque Etrusci fuerunt.*” The Fidenates were the constant allies of the Veientes, with whom they were probably connected by race. From the Map it may be seen that the road from Veii, by the banks, and down the valley, of the Cremera, led to the Tyber, exactly opposite Castel Giubileo, the citadel of Fidenæ.

“The city,” says Dionysius, “was in its glory in the time of Romulus, by whom it was taken and colonized; the Fidenates having seized certain boats laden with corn by the Crustumerini for the use of the Romans, as they passed down the Tyber under the walls of Fidenæ.” Livy (lib. iv. 22) calls Fidenæ, “*urbs alta et munita;*” and says, “*neque scalis capi poterat, neque in obsidione vis ulla erat.*”

At the great battle which took place between the Romans and the Veientes, (Liv., lib. i. 27,) in the meadows between the Anio and Fidenæ, the Fidenates

not only openly joined the enemy, but their city was the place of rendezvous. The history of this people is, in fact, nothing more than a series of rebellions against the power of Rome, and subsequent submissions; and though frequently punished by fine and defalcation of territory, it does not seem easy to account for the patience and forbearance of their ambitious neighbours.

By the fall and extinction of Veii, in the time of Camillus, the last hope of Fidenæ was cut off; and the city, from that period, seems to have languished, and the population to have diminished; almost all of the twenty thousand persons* who are said, by Suetonius, (Tib. 40,) to have perished by the fall of the wooden amphitheatre, in the reign of Tiberius, (where a certain Attilius, giving a show of gladiators, had neglected the proper strengthening of its foundations,) were strangers, and came from Rome and the surrounding country.

Under the early emperors, it was in fact only a vicus; Horace speaks of it as proverbially deserted,—“desertior Fidenis vicus;” (Epist. i. 11. 7.) Cicero also mentions Labicum, Fidenæ, Collatia, Lanuvium, Aricia, and Tusculum, in terms of contempt: (de Leg. Agr. 35 :) and Strabo says, “Collatia, Antemnæ, and Fidenæ, and such sort of places, though once little towns, are now vici, and private property.” (v. 226.)

In the Peutingerian Tables, Fidenæ is mentioned as on the road to Eretum, but not in the Antonini Itinerarium; (*vide* Eretum;) so that at the time the latter was compiled, it was not even a mutatio, or post-house. It is now reduced to two or three houses, supposing the Villa Spada, the adjacent farm-house, and the place called Castel Giubileo, within its precincts; though the city could scarcely have extended to the Villa, which is cut off from the eminence united with Castel Giubileo, by a valley, down which runs a little stream, crossed by a bridge and the main road.

* Tacitus (Ann. iv. 62) gives fifty thousand as the number of persons killed. The anonymous author of “The Olympiads,” cited by Cluver, gives the same.

The Campagna di Roma must have been depopulated at a very early period; certainly the dreary and flat part of the Campagna was but little inhabited: and though we may be positively certain, that the banks of the Tyber were studded with patrician villas, from as far up as Otricoli (Otriculum,) to Ostia, which must have rendered the appearance of the Campagna very different from its present aspect, yet it was the population of the city that was chiefly increased by the aggrandizement of the Roman empire, it being usual for the inhabitants of all the neighbouring towns to make the capital their place of residence at least for a time.

The Villa Spada is on a projecting knoll from the high table-land on which was, perhaps, the villa of Phaon, where Nero destroyed himself; and upon which Metius, the king of Alba, stationed himself to observe the event of the battle with Tullus Hostilius. (Liv. lib. i. 27.) The banks rising to this table-land seem to have been, in very ancient times, wooded: they are now bare. The villa is a small white house: the situation is not unpleasant, overlooking the vale of the Tyber, and behind is a little wood; but the place is almost deserted. At the Villa Spada is the fifth modern milestone from Rome, on the Via Salaria: anciently the fifth milestone must have been a little nearer to the capital. The faces of the rocks, in the vicinity, seem, in many places, to have been cut or quarried, possibly for building the walls of Fidenæ. At the bridge, in the valley, one of the rocks is cut perpendicularly, and excavated into four or more caverns, like those commonly found in Etrurian cities. If these were sepulchres, and of ancient date, they were, probably, not within the city; but the wall must have stood on the verge of the precipice above; and, so situated, it was safe from the attack of the Romans by scaling ladders. The whole of the ground, or table-land, on the top of the rock, may have been occupied by the city of Fidenæ, which probably extended to the spot in the interior, where two small and parallel ravines cut off this height from the rest of the table-land. These are only small hollows,

and may have been artificial; but if so, they have lost their regularity.

Through one of these little hollows, a path runs to Vigna Nuova, beyond which two pines mark the region of the villa of Phaon. Doubtless, one of the city gates, and, as may be seen by reference to the Map, the road to Gabii, were in this direction: certainly, that branch of the Via Collatina which runs from near Castel dell' Osa points exactly towards Fidenæ.

Castel Giubileo was included within the city, and was probably the citadel of Fidenæ: the Roman gate must have been near the little stream and bridge, if the caves just noticed were not sepulchres. There is a spring, now neglected, in a meadow, below the caves.

The hill of Castel Giubileo, (so called from a farmhouse, erected upon it, in one of the years of jubilee, which, in the Romish church, occur twice in a century,) is an excellent place for a citadel. The sides next the river, and towards the east, are precipitous, and the hill is united by a sort of isthmus to the table-land, on which the rest of the city stood. The slope is more gentle to the road, and many houses might have been placed upon it.

Toward the river, more caverns or sepulchral excavations are observed under the citadel. The gate towards Crustumium was probably about the sixth modern milestone.

Scarcely a mile more distant from Rome than the farthest point of Fidenæ, and across the valley through which flows, in its deep bed, the Fosso di Malpasso, is the hill of the Sette Bagni, which, if not the site of Crustumium, as was formerly supposed, was certainly the Necropolis of Fidenæ. There are many caves in the face of the rock, and a singular cut or fosse in the hill, which has been noticed in the article *Crustumium*. The rocks are cut as if for quarries, or to improve the height of the precipice; and below is a little ruin, perhaps of imperial times.

Below this place a bridge has been built over the Fosso, where once was what was called the Malpasso;

which, with its dangers and its Osteria, has now disappeared.

The Tyber near Fidenæ, as was remarked by the ancients, is rapid, and full of eddies. After the loss of a battle, many of the Etruscans were, upon one occasion, drowned.

A sketch of Fidenæ and its vicinity is given in the subjoined lithograph. In this sketch, the Porta Romana is placed so as to leave the sepulchral caverns just outside the city. It will be understood that the names of these gates are assumed, by way of distinguishing the places. The gates to Ficulnea and Gabii might not have been near the citadel, though the ground seems to determine them. If the plot of ground be judged too small for the city, it could only have extended on the same hill, unless the sepulchres were within the walls, which would be an anomaly. With the exception of Veii, the tombs of all the cities in the neighbourhood of Rome seem to have occupied only a small space; from which it may be inferred, that when the places were subdued by the Romans, they were in the infancy of their power.

FILACCIANO.

A village, in a pleasant situation, near the Tyber and Mount Soracte. It has 445 inhabitants.

FINOCCHIO, *Osteria di*.

This is a small inn, on the Via Labicana, at a deserted part of the road, (there being only two houses here,) where, in ancient times, the road from Tusculum to Gabii crossed that from Rome to Labicum.

On the side of Tusculum, this road is now almost obliterated; but from Finocchio to the Osteria dell' Osa, near the little river of that name, it is passable for carriages. It is repeatedly mentioned in the pages of Livy, as being frequently traversed in military marches:—"Ex Gabino in Tusculanos flexere colles."

FIORANO. (*Vide VIA APPIA*.)

FIUMICINO.

Fiumicino is more than seventeen miles from Rome, and is so called from its situation; being at the mouth of the lesser branch of the Tyber, on the north side of the Isola Sacra.

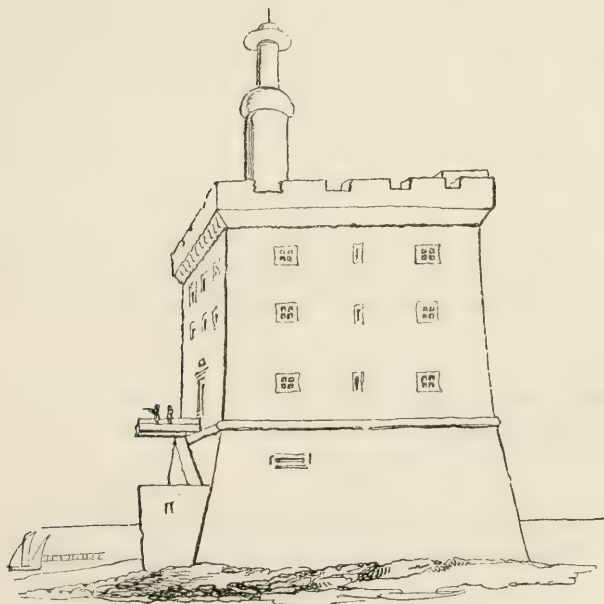
The road to Fiumicino quits Rome by the right bank of the Tyber, and runs for a mile and a half with the ancient Via Portuensis, (usually supposed to have been that which runs by the river,) when it takes a turn to the left, proceeding in an almost direct line to Ponta Galera and Mile X., and to Porto, (Portus Trajani,) at about fifteen miles from Rome. The point where the Tyber falls into the sea below the tower of Fiumicino, is nearly eighteen miles from Rome.

At about three miles on the road from Rome is the chapel of St. Antonio, and at five miles and a half, having passed an ascent called Scarica l'Asino, with another chapel, is a bridge over the brook, which runs to La Magliana, two miles distant on the left. At Ponte Galera is a second bridge, over the Acqua Sona, (which rises at the villa of the Emperor Antoninus at Laurium,) and an Osteria; and the hills have the appearance of having been once inhabited. A long and uninteresting flat of full five miles succeeds, and the road then passes certain lines and mounds of earth, which are easily recognized as the walls of Trajan's Port. A white house stands directly in front, the property of the family of Di Pietro; and just beyond it is the hexagonal basin of the arsenal of the emperor, which still retains its form, and the road passes among the slips and docks, which were used in the construction of the gallies. (*Vide* Porto.) From this basin, the road turning to the left passes the church of Porto, and the bishop's residence, or Vescovato, where there are but few inhabitants. It then continues along the right bank of the river, for about a mile and a half, to Fiumicino. The Roman government have lately erected a long line of good houses at Fiumicino, among which is an inn, well kept and furnished, to which the Romans make dinner excursions in the spring. Unfortunately all these houses

are built behind the high bank of sand which skirts the shore; so that they have before them a dreary extent of flat and marshy ground, but do not enjoy a single glimpse of the sea, the neighbourhood of which was the express cause of their erection. In the summer the air is considered pestilential.

The branch of the Tyber called Fiumicino (for the village and river have the same name,) is now considered the best and safest entry for ships, the greater branch being rendered impracticable by shifting sands; but the entrance into so narrow a channel is at all times dangerous, even to large boats. The current of the Fiumicino is strong, and the mouth of the river is defended and sustained by piles and planks. In time of floods, larger vessels can sometimes ascend the Tyber; and, upon one occasion, a small English cutter or schooner of war is said to have ascended so far as the spot near the church of San Paolo fuori le mura.

The tower of Fiumicino might almost be called a



TORRE DI FIUMICINO.

castle, being at least five stories high, without including the light-house on the top, and having three windows on each side. It was erected by one of the Popes Alexander to defend the entrance of the river from the Barbaresques, as well as to point out, by means of the beacon on its summit, the narrow and dangerous ingress to the Tyber. A sketch is subjoined of the tower, and of the mouth of the Fiumicino.

FONTE DI PAPA.

There are two or three places of this name in the vicinity of Rome. The appellation seems always to denote the existence of a fountain erected on the road by one of the Roman pontiffs.

One of these fountains is on the road to Nettuno, at eighteen miles from Rome, below the now dry bed of the Lacus Aricinus, and near it is an Osteria. It seems to derive its waters from the emissaries in the valley below Lariccia.

Another Fonte di Papa is on the road to Rieti, or Strada di Sabina, (commonly supposed the Via Salaria,) at twelve miles from Rome, or rather more, and near the point from which the road turns off to Monte Rotondo. Here is also an Osteria.

FORMELLO.

A large village of five hundred and ten inhabitants, on the right of the Via Cassia, at about fifteen or sixteen miles from Rome, and about four from the ruins of Veii.

The rocks here have been cut in many places into subterraneous channels, probably as receptacles for the water conveyed by an aqueduct to the Roman colony of Veii.

The soil in the vicinity is said to be of so tenacious a quality that a bar of iron driven into the ground is with difficulty withdrawn; and the peasants affirm that the Pedica di San Vincenzo (where some ruins exist) cannot be ploughed, except after a shower of rain.

There is a road to Formello from Campagnano, and

from the Madonna del Sorbo. The now neglected villa of the Chigi family, called Versaglia, is near the village, being separated only by a ravine. On one of the roads to Formello is a church, dedicated to Santa Cornelia, where may be seen some remains of the ancient way; and in the village is the statue of a Roman emperor in marble, upon a pedestal.

FORNO, *or* IL FORNO.

An osteria and church on the road to Tivoli, just beyond the point where the old road to Monticelli branched off to the left, at the distance of seven miles and a half from Rome. About a mile beyond is another osteria, called Le Cappannaccie.

The road to Monticelli is ancient, as is proved by the sepulchres still seen there, and other ruins too indistinct to decide upon. On the left, about a mile from Il Forno, across a ravine, is a rocky height, which has somewhat the appearance of a citadel, but no ruins are seen. Further on is a great wood, which some would imagine the representative of the *Sylva Malitiosa*. Beyond is a large farm-house, called Marco Simone, near which many remains of antiquity have been found, so that it is conjectured that an ancient villa once occupied the spot. This road probably ran direct to the city: its ruins are still apparent near Monte Verde, which seems to have been Medullia.

FORNO NUOVO.

An osteria on the road now called the Strada di Rieti, at about the eleventh mile. On the hill behind it is a chapel called Santa Colomba, on the road to which is a fountain. This and the conveniency of the site for the position of a city, made an examination of the spot necessary in order to discover if it retained any vestiges of the ancient Crustumium; but neither at Santa Colomba, nor in the wood behind, nor on the hill called Le Doganelle, could any remains be discovered.

Beyond Forno Nuovo is another Osteria below Monte Rotondo, called Fonte di Papa.

FORTUNÆ MULIEBRIS TEMPLUM.

A temple erected on the spot where Volumnia and Veturia dissuaded Coriolanus from attacking the city. It is generally thought that it was on the site now occupied by the Casale di Roma Vecchia, on the Via Latina; but that is, perhaps, at too great a distance from Rome; for though Coriolanus encamped at first as much as forty stadia (five miles) from Rome, at the Fossa Cluilia, which, by the Latin or Tusculan Way, would not be far from the Casale, yet before his interview, says Dionysius, he had advanced ten stadia nearer to the city. (*Vide* Via Appia.)

FORTUNÆ ANTIATINÆ TEMPLUM.

This temple was celebrated for the Sortes Antiatinæ. The prophecy delivered here respecting the death of Caligula by the hands of Cassius, may be seen in Suetonius.

FORTUNÆ PRÆNESTINÆ TEMPLUM.

This was the most splendid of the abodes of the goddess Fortuna, so that a Greek philosopher once observed, that Fortune was nowhere so fortunate as at Præneste.

Ruins of this temple appear throughout the lower town of Palestrina, which occupies its site. Plans and elevations have been published by Professor Nibby and a Russian architect, which testify its magnificence, and the extent of its porticos. Four of the columns still remain in the wall of one of the houses in the town. The Barberini Mosaic was also within the precinct of the temple.—(*Vide* Præneste.)

FORUM POPULI.

The habitations round the temple of Jupiter Latialis, on the summit of Mont Albano, are supposed to have constituted the village called Forum Populi. It is probable that the meeting of the Latin confederates upon the mountain, and the fair held there, led to its erec-

tion. Here the consuls had a house where they sometimes lodged, which Dio Cassius (lib. liii.) says was struck by lightning. On the mountain, there was also a temple of Juno Moneta, either near that of Jupiter, or at the Madonna del Tufo.

FOSSA CLUILIA. (*Vide VIA APPIA, FESTI, and FORTUNÆ MULIEBRIS TEMPLUM.*)

FRASCATI.

Frascati is a town with 4,203 resident inhabitants; but during the summer, this number is considerably increased by the influx of foreigners, in consequence of its elevation and the comparative purity of the air. It is nearly twelve miles from Rome; but by a new road in a right line, it has been proposed to reduce the distance to eight.

On the road, and not far from Rome, the ruins of an ancient aqueduct, and the arch of a modern one, are passed; and soon after, on the left, is the high Tumulus called Monte del Grano. From a sepulchral chamber in this Tumulus, was procured one of the most magnificent of the sarcophagi of the museum of the Vatican; an account of which is given in all the descriptions of Rome. On the right, before the Torre di Mezza Via, or half-way house, is the great ruin called Sette Bassi, (the Suburbanum Hadriana,) marked in the Map, and well worthy of examination, as the ruin of an imperial palace. Near Torre di Mezza Via, a road to Grotta Ferrata turns off to the right, joining the Via Latina at the place Centrone. Near the fountain and Osteria di Vermicino, the road to Frascati begins to ascend; and, after passing a high table-land, descends into the valley; the ascent from which is steep and tedious. On the right, before the last descent, is a road, made by the Cardinal of York, which, after passing a fine circular ancient tomb, leads to the Villa Muti, where he resided. On the right of this last descent, and nearly a hundred yards from the road, are certain volcanic rocks, thickly studded with coarse garnets, sometimes well polished and large, but quite black and

opaque. They are so numerous, that, with a hammer, a collection may be procured in a short time.

Frascati, except the piazza containing the cathedral, is an inconvenient and dirty place: the surrounding villas constitute its chief attraction. Of these, the Villa Conti, to the right on entering, with its beautiful groves, and the Aldobrandini, with its magnificent front, attract especial notice. Beyond the Conti is the Villa Bracciano, in a beautiful position. Above the Aldobrandini are the Villas Falconieri and the Ruffinella; on the grounds of which last, are the ruins of the ancient Tusculum. To the left, is the splendid mansion of the Borghese family, Mont Dragone, now neglected and in decay; and another villa on the same grounds, in better preservation.

Most of these villas have fallen into neglect and desertion, the fashion being now to pass the summer at Albano; as there, and at Castel Gandolfo, the air is considered more pure. The woods of Frascati, which afford a most delightful shade in the summer, are perhaps the cause both of stagnation in the air, and of frequent variations in the temperature, which, however agreeable, tend to render the place less conducive to health.

The villas and neighbourhood of Frascati are described in so many modern publications, that it is unnecessary to enter into further details respecting them.

FRATTOCCHIE. (*Vide VIA APPIA.*)

FREGENÆ.

Fregenæ could never have been a place of any importance. It was near the mouth of the Arrone, in the vicinity of the marshes, fens, and salt-pans, which extend all along the coast. The impurity of its air is alluded to by Rutilius:—"Obsessæ campo squalente Fregenæ."

GABII.

"Gabii," says Dionysius, (lib. iv. c. 53,) "a city of the Latins, and an Alban colony, was one hundred stadia

from Rome, on the Via Prænestina. In the present day," he continues, "only a part of the place is inhabited, namely, that which is near the great road. A judgment, however, may be formed of its former size and grandeur, from the ruins of buildings in various parts of the city, and the circuit of the walls, which in a great measure still remain."

Gabii was about half-way between Rome and Præneste, and the road, as far as Gabii, was sometimes called the Via Gabina; but upon the decay of Gabii the whole seems to have been called the Prænestina. The Tables give the road thus:—

Româ, Viâ Prænestinâ.

Gabios	.	.	.	.	.	.	.	XII.
Præneste	.	.	.	.	.	.	.	XI.

The history of Gabii is peculiar. Servius says it was one of the cities of the Prisci Latini, constructed by the kings of Alba. Plutarch, Stephanus, Strabo, and Diocles of Peparethus, cited by Festus, all agree that Romulus and Remus were sent to Gabii to learn Greek, and to receive such an education as was thought at the time liberal. Dionysius (lib. ii.) says, that "in the time of Romulus the Greek language flourished more than the Latin, because the Greeks were the first establishers of the cities, and Romulus himself employed Greek characters,"—or rather, perhaps, Grecian learning. Strabo shows that both Tibur and Gabii were of Grecian origin, which they may have been—whether Gabii was founded by the colony of Evander, or by the Pelasgi. According to Solinus, Gabii was built by the Siculi, conducted by two brothers of that people, Galatios and Bios—names which are evidently Greek.

Whether the plural word Ga-bii was derived from the united names of these two brothers, Galatios and Bios—or whether plural appellatives signified a town and citadel, or implied that the city was formed, like Athens, by an union of two or more villages, are questions that might deserve discussion.

There must have been something in the circum-

stances of Gabii, which distinguished it from the other towns of the Campagna; certainly Tarquin the Proud, in the midst of his conquests, treated it with more respect. Whether motives of consanguinity, or the fortifications of Gabii, or reverence inspired by the superior civilization of the inhabitants, or regard for the place where Romulus had been educated, dictated this forbearance, it is difficult to learn: but the pretended flight of the Prince Sextus Tarquinius, and his submission to the tedious expedient of a long course of deceit, in order to effect the extirpation of the nobles of Gabii, would seem to show that the city possessed such extraordinary means of defence, that it was difficult to gain possession of it by more ordinary means.

The gates being opened to Tarquin by his son, Gabii fell without a struggle, and, as has been said, the people were treated by the conqueror with unexpected humanity. In the age of Dionysius, the shield of wood, covered with the hide of a bull slain on the occasion, upon which were inscribed the conditions of the peace concluded between Tarquin and the Gabini, still remained suspended in the temple of *Dius Fidius*, at Rome.

When the Gauls quitted Rome in their flight from Camillus, they were overtaken and defeated near Pupinia, at the eighth mile, on the *Via Gabina*. (Liv. v. 49, compared with xxvi. 9.) Diodorus (lib. xiv.) mentions a place called *Ουεασκιον*, which, he says, they attacked, and where they were again routed. Cluver thinks this place was Gabii, but possibly it was rather some castle on the river now called *Osa*.

Gabii was so reduced in succeeding times, that Horace, Lucan, and Propertius, have all cited it as proverbially poor and deserted: though being on the road to *Præneste*, (which still retained a degree of celebrity, from its temple of *Fortune*,) the lower part of Gabii still continued to be inhabited; a forum also existed near it, upon the *Via Prænestina*, which, from the statues found in and near the lake of Gabii, by the Borghese family, seems to have been of some consequence. The temple of *Juno*, the tutelary divinity of

Gabii, and the remains of a building, which from its shape, seems to have been a theatre, are near the road, between it and the lake*.

The present Via Gabina quits the Labicana near the Porta Maggiore. After leaving the Villa Polidori on the left, the road descends to the brook of the Acqua Bollicante, one of the early boundaries of the Roman state in this direction. (*Vide Festi.*) Not far beyond, on the left, is the place called Tor di Schiavi, and the circular ruin of the Villa Gordiani. Sepulchres are seen on each side of the way. After leaving the road to Lunghezza on the left, is a place called Casa Rossa; another brook is then crossed, and some more sepulchres are seen; after which the road passes, on a high flat to the left, a house and tower, called from the marble heads pilfered from the ruined sepulchres, Torre di Tre Teste. Beyond this, on the left, is the Tor Sapienza. On the descent, at Mile VI., the ancient pavement of the road remains; and at this point the ruins of an ancient aqueduct are observable. After passing a hollow and bridge, about the seventh mile, and another high flat, a deep valley, with its rivulet, is crossed by an ancient bridge, (the Pons ad Nonum,) still called Pontenono, or Pontenona: it is about eight miles from the Porta Maggiore, but was nine from the

[* The decline of Gabii, like that of so many other towns of the Campagna, seems to have been constant, though gradual, during the whole period of the republic. An attempt was made to arrest its progress by Sylla, who appears to have restored its walls, and allotted the neighbouring lands to his soldiers: (Frontinus *de Coloniis*, p. 105, ed. Goesius:) but it still continued to be a very poor place; and Cicero mentions it with contempt among those municipia which could hardly furnish deputies to take part in the sacred rites on the Alban Mount. (Pro Plancio, c. 9.) But it is clear from the results of the excavations made in 1792, and which exposed to view the Forum, Theatre, &c., as well as many statues and inscriptions, that it partially revived under the Emperors. From some of these inscriptions we learn that the Emperor Hadrian furnished it with an aqueduct, and other public buildings; and the forum and theatre may very probably be referred to the same period. It is uncertain at what time it was destroyed, but bishops of Gabii are mentioned after the fall of the Western Empire. The forum was situated between the theatre and the high road to Præneste, immediately adjoining the latter.—E. B.]

ancient gate. Not only do the seven arches of the ancient bridge remain perfect, but the pavement, and even a part of the parapet, still exist, and serve to show what it was when entire. The remains are picturesque and well worth seeing.

After this the road crosses a bare and desolate country; and at the ninth modern mile descends gently to the Osteria dell' Osa, a small inn not far from the river. The Osa is crossed by two bridges of wood. The stream is small, though its waters are increased by those of the lake of Gabii, which runs into it by artificial canals, and also by those of a large marshy plain, extending almost to the Via Labicana.

The water of the lake has been very much lowered by this canal, and more draining is yet in contemplation, though there are already many square miles of uncultivated ground in the vicinity.

On crossing the Osa the carriage-road turns to the left, and skirts the outside of the crater of Gabii, in the line toward Tivoli. The path to Gabii continues to the right, and after a trifling, but exceedingly rough descent, it reaches the inner side of the lip of the crater. Here is another Osteria; and an ancient road may be traced, crossing a canal near a tomb, and running along the top of the curve of the little eminence which encircles the lake, in a curiously-cut and well-wrought channel in the tufo rocks.

At the point where the road quits the ridge of the crater, is a large green tumulus on the right; but this is, perhaps, nothing more than a heap of earth thrown up from a cut made to drain the lake, at some distant period.

Having quitted the lake the Via Gabina passes under the temple of Juno; and between this and the road are the ruins of a theatre, the few remaining seats of which are blocks of peperino, and have an air of remote antiquity. A theatre of this kind existing in an ancient Italian city, may perhaps be safely considered as a mark of early civilization, and of Greek origin*;

[* The *safety* of the conclusion here drawn by Sir W. Gell may well

and the fact that Tusculum, (a town claiming a Greek descent,) Falerii, (notoriously Argive,) and Gabii, all possessed such buildings, seems to confirm this opinion.

The temple (the cell of which remains almost entire, but rent in certain parts, apparently by lightning,) is built of rectangular blocks, and, like the theatre, of peperino. It has the same aspect as that of Diana at Aricia; (*vide* that article;) that is, the wall of the posticum is prolonged beyond the cella, to the width of the portico on each side:

“Columnis adjectis dextrâ ac sinistrâ ad humeros pronâi.”—*Vitruvius*.

The number of columns could scarcely be less than six in front; those of the flanks have not been decided. Judging from the fragments which, in the year 1823, were lying on the spot, the order must have been Ionic. The columns of the temple were fluted, and of peperino, like the rest of the building; but it might perhaps be hazardous to assign them to a very remote period*. The pavement is a mosaic of large white tesserae, which has resisted the ravages of time and of the rough treatment to which it has been exposed from peasants and cattle. The front was turned toward the south, fifteen degrees west, and the architectural effect (the temple overlooking the theatre) must have been good.

The remains of a spacious peribolos may still be ob-

be questioned unless we were sure in every case that because the *city* was ancient, the theatre was so too, but this is so far from being the case, that in every one of the instances here cited there are strong reasons for supposing the theatres referred to not to be older than the imperial times of Rome. They are in fact not a mark of Greek *origin*, but of Greek *influence* during the flourishing ages of Rome.—E.B.]

[* M. Abeken, in an excellent article on the two temples of Gabii and Aricia, which present, as here remarked, so great a similarity of aspect, has fully shown that there are no grounds for assigning either of them to a very early period, but that on the contrary they both present unequivocal marks of the influence of Greek architecture upon the original and national Italian style of construction. He is, however, disposed to refer that at Gabii rather to the period of Sylla than to that of the Roman empire (*Annali dell'Ist. di Corrisp. Archeol.* tom. xii. p. 32.)—E. B.]

served; from the north end of which, the lake in front, and the city on the hill to the right, must have afforded a beautiful prospect.

The modern representative of the citadel of Gabii is Castiglione; and on the volcanic rocks, in its immediate neighbourhood, were the walls—of which enough remains to prove that they were of tufo, and in parallelograms. The city and citadel occupied the eastern side of the lake, and seem to have been well placed; being on the highest part of the ridge of the crater of a volcano, in the plain—as Alba Longa was on that of Mount Albano.

Gabii was twelve miles from the Rome of Servius Tullius; it is therefore about eleven from the modern gate. If it occupied the whole space from Castiglione to the road, which seems certain, it must have been an extensive place. According to Strabo, (lib. v.) the Romans had quarries, either at Gabii or in its territory.

The Via Gabina, after passing the temple of Juno, leaves Gabii on the left, and runs by the church of Santa Prima. It then traverses an uninteresting country to Cavamonte, about four miles and a-half from Gabii, and two below Zagarolo. Upon the road the ancient pavement is observable in various parts; on the right are the remains of an ancient aqueduct in reticulated masonry, and there are also some tumuli, or sepulchres. The road likewise crosses two streams, running to the Gabinian Pantano on the right; and one running to the Anio, which it crosses by the bridge called Ponte del Fico: on the right is a fountain called Palavicini. Beyond this is Ponte Cicala, and still further the ruin of an ancient fountain, or a semicircular seat. To the right, there is also a rock with votive niches; and soon after the road arrives at Cava Monte.

Cava Monte, which it seems is also called Monte Spaccato, derives its name from a very deep cutting in the rocks, formed with much labour, for the passage of the Via Prænestina from Gabii to Præneste. There is a chapel of the same name.

After Cava Monte, the road crosses a deep valley by a lofty bridge, and turning to the right, with Galli-

cano on the left, and passing the mansion of the Marchese d'Origo, at San Pastore, runs direct to Palestrina—distant, according to ancient authorities, eleven miles from Gabii.

Much of the latter part of the road is either impassable, or extremely difficult and dangerous in a carriage.

From Santa Prima, near Gabii, is another road, which is certainly the ancient communication between Gabii and Scaptia, now Passerano.

The carriage-road which turns off to the left, at the bridges of the Osa, and skirts the other side of the crater of Gabii, passes on the right, at the distance of little more than a mile, the farm-house of Castiglione, the citadel of Gabii. At about two miles from the river the road turns to the right, and running for about two miles further, through a bare and dreary country, reaches an Osteria and bridge in the valley below Corcollo, (the ancient Querquetula,) which is situated on a singular knoll to the right. The Osteria is called Capannaccia, or by some name equivalent to it.

Here roads turn off to the right, to Passerano, to Zagarolo, and to Gallicano, and another ancient road runs to Præneste; the latter was formerly the only carriage-way from Querquetula to Tibur, on account of the many deep and precipitous ravines intervening in the direct line.

At about the fifth mile from the Osa, after an ascent, is the Arco di Olevano cut through the rock; and just before it, is a road to Poli on the right, which has lately been repaired, and is passable in a carriage. After a descent is a pretty river, which may be the Veresis; and near San Vittorino, distant six miles from the Osa, is another river, with a deep glen. (*Vide Arco di Olevano.*)

In order to arrive at Tivoli, a carriage must be carefully lifted up a ledge of rock about two feet six inches high, after the first ascent from the river, which we have supposed the Veresis; then turning to the left, a drive of about two miles over a high and verdant table-land, brings the traveller out into the ancient road from Gabii, at two miles from the Osa.

By this road, (which must have been that to the villa of the Emperor Hadrian,) the distance from the Osa to Tivoli is only eight miles; but by the circuit by the Arco di Olevano it is ten. Even here the ancient road to Tibur can seldom be followed; a carriage must take that which leads by the Villa Fede, or Hadriani. At one time the ancient road to Tibur, on this side of the Anio, must have been as much frequented as the Via Tiburtina on the other; and we have accordingly seen, in the account of Collatia, that one author, Pliny, calls it a Tiburtine Way.

But to return to Gabii:—it will be seen by reference to the Map, that considered with regard to Rome, one road (the Via Gabina) would have served as well as three, for a communication with Collatia*, Gabii, and Labicum; it is therefore evident that the Via Labicana, the Gabina, and the Collatina, must have existed as separate and independent roads, previous to the reduction of the cities in the neighbourhood, under one common rule, by the conquests of Rome.

It is also clear that a road must have existed in early times between Gabii and Tibur.

Between Gabii and the Osteria di Finocchio, distant about two miles, and the hill with the lake near Labicum or Colonna, commonly called that of Regillus, at the same distance, is a flat and marshy plain, now in a course of draining and cultivation, by order of the proprietor, Prince Borghese. The least pure of the Roman aqueducts seems to have been supplied by the waters of this marsh.

The materials of the walls of Gabii were probably transported at different times to Rome, to be employed in the erection of houses and temples; and the rocks seem to have been quarried for the same purpose.

The name of Lacus Burranus has been applied to the lake of Gabii, but it does not appear on what authority. The Dictionary della Crusca gives, as the interpretation

[* This is on the supposition that Collatia was at Castel dell'Osa, but Sir W. Gell himself has given very sufficient reasons to show that this could not be the case. (*Vide Collatia.*)—E. B.]

of Burranus, "*Locus asper et profundus sub rupibus:*" so that the name might be descriptive of the spot, rather than intended as a proper name.

GALERIA; GALERA; CAREIÆ; CAREÆ.

Galeria was a small Etruscan city, beautifully situated on a little detached hill overlooking the valley of the Arrone, at about sixteen miles from Rome, and on the road to Bracciano. It may be seen from near the Osteria del Fosso, but the beauties of the spot are not to be distinguished without a near approach.

Turning to the left after the Fosso, a path descends through a glen into a verdant meadow, bounded by high and well wooded banks, with a brook into which a fountain rushes from below the path. A deserted church on the left, and a house on the right, exhibit the first signs of the present desolation of the place. Continuing along the meadow, the glens of the Arrone and the Fosso unite. Nearer to Galera the road again descends; on the right are some trees and rocks, and on the left a neglected fountain and the Arrone. A bridge of one arch crosses the deep bed of this river. From the stream below the bridge, the church and the houses present a most picturesque appearance. The path then ascends from the river; and on the right, part of the ancient wall of the city of Galeria, or Careiæ, flanks the road. The blocks are of tufo, and smaller in size than usual.

Galera is not ill built, but is without a single inhabitant. The church alone is in repair: the houses are fast decaying. Perhaps no place exists in a peaceful country, which presents so awful an aspect as Galera, which, not long ago, had a population of 90 inhabitants.

At the door of the church are some ancient marbles, with inscriptions.

In the year 1830, it was proposed to re-people the place; but up to the present time this design has not been carried into effect, probably in consequence of the disturbed state of the country. The green valley of the Arrone, and its pretty and wooded banks, present

the most agreeable prospects; but the solitude of a place so recently inhabited is exceedingly striking. It is well worth visiting.

A stranger from a distant village conducted the collector of the details for this work; all that he knew was that malaria and oppression were the reputed causes of the desertion of Galera.

Not far to the eastward is the convent of Santa Maria in Celsano, prettily situated in the midst of a cultivated and fertile country.

The rocks near Galera, which rise on each side of the little valley of the Arrone, have in many parts been excavated into sepulchral chambers like those observed near the other cities of Etruria.

GAUVIGNANO.

A place with one hundred and thirty-seven inhabitants, in that part of Sabina lying beyond Cures and opposite to Mount Soracte.

GENARO, *Monte*.

This mountain is part of the chain, of which the Mons Lucretilis of Horace formed a portion, or perhaps the Lucretilis itself. It has been supposed one of the *Κεραυνιοί* of Dionysius, but its distance does not at all agree with that given by this writer, who places the Ceraunian mountains, near Vesbola, only eighty stadia from Reate. It is the highest of the mountains surrounding the Campagna di Roma, except that of Guadagnolo.

Boscovich, who was employed with Le Maire in making trigonometrical observations in this country, ascended Mt. Genaro three times, and has given in Latin a long and exaggerated description of the difficulties and dangers encountered in the ascent. Its distance from St. Peter's, according to Boscovich, is twenty-two miles, nine hundred and thirty-five paces; and from his pillar at Frattocchie more than twenty-four miles. Its perpendicular height he fixes at eight-hundred and thirty-seven paces; (six hundred and fifty-

four toises and a half, or four thousand one hundred and eighty-five feet.)

There are several ways of ascending this mountain. Of these one is on the side of Palombara, and is short but steep; another ascends from the valley of Licenza and Civitella, and is not difficult; and there is a third ascent from Tivoli by the village of Santo Polo*, at the back of the mountain usually recognized as Mt. Catillus—which as far as the village is perfectly practicable.

Beyond Santo Polo, toward the summit of Mt. Genaro, there is an unfrequented path running in the direction of Rocca Giovane; which, after passing a fountain, is quitted for a woodman's track, winding to the left through the forest, and leading to the foot of a bold and insulated mass of limestone rock, called La Morra. This rock is of so remarkable a shape, that it is distinguishable from almost every part of the plain, and even from Rome itself, so that it was of great use in the triangulation for the Map; the apices, however, were not verified from its summit, on account of the difficulty of the ascent.

In this part of the mountain some specimens of a beautiful orange-coloured lily were observed, perhaps that called the day lily, (*Hemerocallis*), which grows wild only in elevated situations. There are several romantic spots which have been chosen by the goatherds

[* Santo Polo, a village occupying a very lofty and commanding situation, is the property of the Borghese family, who have an untenanted castellated mansion there, surrounded by the houses of the peasantry. It is one of the most picturesque villages in Italy, and the air is esteemed remarkably salubrious, the place being at a considerable elevation above the plain. Its inhabitants are one thousand two hundred and seventy, an extraordinary number for such an inconvenient situation. The mountain villages of Italy are often the most populous; perhaps, as is the case in eastern countries, it is that they are subject to less change, and possibly to less oppression than places of more easy access. These Roman villages, however, seem never to emerge from the most squalid poverty.]

From Santo Polo there is a very rough path down to La Marcellina; and to the left of the path, on a summit of Monte Peschiavatore, a house called Castelluccio, or Castellaccio, now almost in ruins; there is some cultivated ground about it, but the house occupies a very inaccessible situation.—E.B.]

and drovers, either as affording retreats among the rocks from the storm, or as retaining small pools for the use of their cattle during the summer. In these upper regions every trace of path is lost; and though the ascent is in no part disagreeably steep, there is a long and tedious climb to a meadow called Pratone—where the scenery entirely changes, and an agreeable valley extends between two summits of the mountain.

The Pratone producing, on account of its great elevation, grass and moisture, even in the month of July, is the resort of many herds of oxen and droves of horses, and its little chapel is the scene of an annual festivity. The meadow is of an oval form, about a mile and a half in length, and the bordering heights are prettily wooded; the summit nearest to the Roman plain is covered with an open grove. Through this is an ascent, by no means difficult, to a spot where the vegetation ceases; and at a short distance beyond, a large tumulus, or heap of stones, (artificially piled together on the highest peak of the mountain, and surmounted by the remains of a cross,) forms the pointed summit of Monte Genaro, which is seen from Rome, and the whole of the subjacent country.

In another part of the mountain is an inscription, which gives the name of Vena Scritta to the rock on which it is found. It is in large characters, and much defaced. The letters are—POSTMARRE. On the neighbouring Monte Pennecchio, is inscribed JOVI CACVNNO; which, in the language of the rustics of the place, may have been instead of Cacumini.

The very highest peak may possibly have been dedicated to Mercury; for the heap of stones mentioned above, was called Cumulus Mercurialis, and *Ἐρμαιοσ Δοφος*—and the word Mercurius itself is explained by Hesychius, as signifying “Lapidum congeries in cacumine collium.” So immense a pile of loose stones, in such a situation, was most probably formed in consequence of some superstition: perhaps it was customary for every visitor to add a stone to the heap in honour of the god. On the top of this peak Boscowich fixed a wooden column; but the wild peasants,

considering his operations as connected with sorcery, burnt and destroyed the marks he had set up for his trigonometrical and astronomical observations.

There is a most magnificent view from this summit, the whole Compagna di Roma lying before it as in a map; and, on the other side, many of the valleys of the Apennines are visible. The long line of sea to the west and south is seen over the summit of Mont Albano and Monte Circello; left of these are the mountains of the Hernici and Volsci, the valley toward Ferentino, and the lofty citadel of Palestrina; more inland is the high mountain of Guadagnolo; and behind the range of Mt. Genaro, the great mass of Monte Pennecchio, which is at least its equal in height. A village, called Monte Flavio, in a most inaccessible position, is seen below, and a glimpse of the Tyber is frequently obtained. The hills of Monticelli and St. Angelo, (the ancient Corniculani, now reduced to small eminences,) lie close to the foot of Mt. Genaro in front; while the precipices and forests of the mountain itself present in the foreground the most picturesque and tremendous scenery.

The shortest descent to the base is by a singular zigzag road, constructed in many places with care. It may be discovered, near the south end of the Pratone, and seems to have been formed solely for the purpose of bringing the cattle to that grassy meadow in summer: though if constructed only with that intent, it is curious that it should in many parts be so well done, and so well preserved. Toward the upper part are fine precipices, and there is wood to the bottom. The descent is practicable on horseback, and there is no other way by which the mountain can be ascended in so short a time, either on foot, or on mules. This road is called, from its steepness, *La Scarpellata*: its innumerable turnings, though indispensable, are tedious. It terminates near Monte Verde, at the ruins of an ancient city, probably Medullia. (*Vide Medullia.*)

GENAZZANO.

Genazzano is a small town, but contains two thousand three hundred and thirty-six inhabitants: the

houses stand on the steep ascent of a nearly insulated hill, in the valley behind the mountains of Guadagnolo, the ancient Montes Prænestini. The town is entered by crossing a stream on the side of Cavi, and passing a gateway built for defence in troublesome times. A long, ruinous, dirty, and tortuous street runs from the gate to the castellated baronial mansion, on the summit of the hill, which is still in good repair, and was once the property of the great family of Colonna. This mansion has been cut off by art from the still ascending hill beyond, and a drawbridge has been placed over the gap; and, with the chestnut-wood close to the town, produces a very picturesque effect.

A road, scarcely passable on horseback, affording from the ridge of the hill fine views of the lofty and precipitous Guadagnolo on the left, and of the woody and pretty country about Olevano, in the direct road to Subiaco, on the right, ascends for some miles through the wood. There is also a road to Olevano, but it is rough and hilly.

GENZANO.

A town, containing three thousand one hundred and two inhabitants; supposed by some to have derived its name from the Cynthianum, or sacred grove and temple of Diana Ariciano; for the grove or forest of Aricia must have extended to this place. The ancient Appian Way ascended from the Vallericcia, or Lacus Aricinus, to the hill of Genzano, passing close to the modern town. It is probable, that so short and easy a line will again be substituted for the hilly and inconvenient modern road through Lariccia,—though this latter road is highly picturesque. The ascent to Genzano by the modern post-road, though short, is one of the worst in Europe.

Three avenues, well shaded by stunted elms, (called *Olmata di Genzano*,) lead to the town.

On one of the highest situations, stands the house of the Duke of Cesarini, the feudal lord of the place, and the possessor of a line of territory extending from Genzano to the sea—greater, probably, in extent, than

the whole kingdom of the Rutuli; but, from defective agriculture or administration, not producing that splendid revenue which the chiefs of Ardea may be supposed to have enjoyed. Nothing, however, can exceed the beauty of the situation of the baronial mansion; overlooking, on one side, the plain and the distant sea, and on the other, dominating the low and beautifully wooded lake of Nemi, and its sequestered village on the opposite shore.

A little higher up is a convent of Camaldolesi, or of Cappuccini, whence the view is also delightful. The woods which overspread the country between and around the two lakes of Albano and Nemi, afford a cool and agreeable shelter in summer. The coolness, and purity of the air, during the summer months attract many strangers to the spot.

GELARDI.

A curious rocky place, on the road to Fiano, or Via Tiberina. Possibly the rocks may have served as a quarry in ancient times.

GERICOMIO.

A pretty secluded hamlet, about half a mile from the southern end of Mt. Affliano, near Tivoli. The name seems so evidently a compound of the Greek words *ἱερα κομμη*, that, were it not certain that the place is modern, and that the name was given by a prelate, (as he has himself recorded in an inscription yet extant,) the traveller might suppose he had discovered the residence of the priestesses of the Bona Dea, whose temple was on Mt. Affliano. A statue of the Bona Dea herself, (or, perhaps, of Cybele,) in white marble, represented as sitting in a chair supported by lions, and called the Bona Dea of Gericomio, is still preserved over the arched portal of a house in the village.

A large house, built by the ecclesiastic above referred to, and some tall cypresses, give an air of consequence to Gericomio, when viewed from a distance.

From this place the road to San Gregorio begins to

ascend, passing through a magnificent forest, and affording frequent and varying scenes of picturesque beauty.

GIOSTRA. (*Vide LA GIOSTRA.*)

GIULIANO.

A village, with four hundred and four inhabitants, in the plain between Velletri and Rocca Massima. There is a lake in the vicinity of the same name, but the details of the neighbourhood were not minutely examined for this work.

GRAMMICCIA RIO. (*Vide FERONIA.*)

GREPPINO.

A farm-house situated between Nomentum and Monticelli, in the valley immediately below St. Angelo, and on the banks of the stream supposed the Rivus Magoulianus, on the opposite side of which, but lower down, is the farm called Marco Simone.

Greppino or Greppina was anciently, perhaps, a farm or fundus of Agrippina; for in an old list of the possessions of the rich abbey of Farfa, we find the word written "Grippina :"—"Grippina tenent Johannes Crispo et Joh^s. Fusconi."

GREGORIO, *San.*

A town of nine hundred and fifty inhabitants, situated upon a detached rock, among the hills which form the western foot of the great mountain of Guadagnolo, the Montes Prænestini. The place, which is picturesque in the highest degree, contains an imposing baronial house, and the dwellings of the town are so united on the verge of the precipice, that they present the appearance of one great castle. In fact, without artillery, the height of the rock would seem to render it impregnable. We know from history that both Tibur and Præneste had several dependent towns. San Gregorio may have been one of these, for from its situation it must have been a place of importance in early times.

In the valley, and upon the hills in its vicinity, there is a considerable portion of cultivated land.

A very bad road to San Gregorio runs from Poli through Casape; and from Tivoli there are two roads—one by Santa Maria to the left of Mount Affliano, and one by Gericomio on the right. They are both beautiful, and worth visiting.

GRILLO, *Osteria del.* (*Vide ALLIA.*)

GROTTA FERRATA.

Grotta Ferrata is a large castellated convent of Basilian monks, called in Latin “*Monasterium Cryptæ Ferratæ.*” The Emperor Basilius seems to have been its founder, but the whole was almost rebuilt, and fortified with towers and a ditch, by Pope Pius the Fifth. In the church-service of this convent a Greek version of the Roman ritual is used.

The shady walks and drives in the neighbourhood of the place, the great and picturesque Platanus and fountain, and the building itself, with the celebrated pictures in fresco by Domenichino, cause Grotta Ferrata to be much frequented during the summer by strangers and artists from Frascati and Albano.

GROTTA PERFETTA.

A farm situated in a valley to the left of the cross-road, leading from San Sebastiano on the Via Appia to the Via Ostiensis, which it joins near the Basilica of San Paolo.

Nearer to San Paolo, on the same road, but on the right hand, is a villa or farm of Monsignore Nicolai, a dignitary of the church, well known by his map of the country, and his history of the Basilica of San Paolo. This farm, which is called St. Alessio, is cultivated with more attention and science than any in the district.

GUADAGNOLO.

A village of two hundred and twenty-three inhabitants, covering an entire platform upon the highest summit of the extended and lofty mountain of the same

name, anciently the Prænestini Montes. From the top of Mount Genaro it was observed that the village of Guadagnolo was still more elevated. It must, consequently, be more than four thousand feet above the sea. The mountain is the highest eminence of the Campagna di Roma, and is exposed to perpetual storms.

All the ascents to this place are more or less difficult. That from Poli is perhaps the most practicable; but a path from Pisciano, on the other side of the mountain, is the easiest to find, though this is very steep; that from San Gregorio is terrible.

Rocca di Cavi, Capranica, Mentorella, and Guadagnolo are all communities of the same mountain, and it could only have been when the lower country was unsafe that such a separation from the world could have been sought. The feudal honours of this spot, united to the dukedom of Poli, belong to the Duke of Bracciano. There is a castle belonging to the village. The place is destitute of antiquities.

ISOLA FARNESE.

A little village, about eleven miles and a half from Rome. The path to the place turns from the Via Cassia, after La Storta, at the tenth mile. At the last census the population was estimated at one hundred and thirty-two; but the air is reputed unwholesome, and at present half this number cannot easily be found.

There are several inscriptions in the village, which belong to Veii. The deserted baronial house was formerly the property of the Farnese family. The site is exceedingly agreeable, and the great number of sepulchral excavations induce a belief that Isola was the Necropolis of Veii. (*Vide* VEII.)

JENNE, OR GENNA.

A village on the Anio, not far from its source, seen from the monastery of the Sacro Speco of Subiaco. It existed in the year 1291, for Muratori has preserved a document, showing that "Dominus Raynaldus Masimi de Genna," the nephew of Pope Alexander the Fourth, paid an "obolum aureum," on the feast of All Saints,

to the church of Rome, for lands and property held "in Castro de Trebis," the castle of Trevi, which is the next village, and at the head of the Anio. The village of Jenne is pleasantly situated on a mountain side, but of difficult access.

LABICA ROMANA. (*Vide AD PICTAS.*)

LABICANA VIA.

The present Via Labicana, generally speaking, follows the traces of the ancient pavement, but, from its many windings, can scarcely be supposed exactly the same in every part.

At Mile II. from the Porta Maggiore it crosses the Acqua Bollicante, the boundary of the original Roman state, where the Arvales sang their hymn. (*Vide Festi.*) At Mile III. are Torre Pignatara and the church of SS. Marcellino and Pietro; and at Mile V. a valley, with ruins called Cento Celle. At about the eighth mile, after a dreary country, the road passes the Pines and inclosure of Torre Nuova, a neglected possession of the Borghese family, where the story of the Cenci is recalled to mind. After Mile X. is the Osteria di Finocchio; and at XII., on the left, the dreary marsh, extending to the ruins of Gabii, and Temple of Juno Gabina.

At about thirteen miles and a half is the lake usually called that of Regillus on the left, and close to the road, apparently an ancient crater. It seems to have been at one time called Lago di S. Prassede. The argument against its identity with the Lake of Regillus is, that it does not appear to be in the Tusculan territory, but rather in that of Labicum. The rocks round the lake are cut for paving stones, the lava producing selci of great hardness. The impression of a horse's foot, which was said to have been left as an evidence of the presence of the Dioscuri near the Lake Regillus, may be supposed to have been more easily retained by the hard rocks here than by those at Cornufelle. A tumulus, or something very like one, appears on the top of the hill above the lake. If this hillock could by any means be proved

artificial, it would be a strong argument in favour of the opinion that the battle of the Romans with the Latins, at the Lake of Regillus, in which the Dioscuri assisted, was fought here. (*Vide* Regillus Lacus.)

For further particulars respecting the Via Labicana, see *Ad Pictas* and *Anagnia*.

LABICUM.

A city of the Latins, and a colony of Alba; now Colonna, a village with three hundred and four inhabitants, seated on a lofty insulated mount, within sight of Rome, and near Gabii and Tusculum.

Livy shows that the place was of some consequence.

In the war with the Æqui, the Tusculani were ordered to watch the operations of the Labicani. The Romans, however, scaled the walls and took the city. (Lib. iv. 45, 47*.)

LA GIOSTRA; POLITORIUM?

La Giostra is still surrounded by an ancient wall, and stands in a defensible position upon an eminence bounded on the north by a brook from Frattocchie, (which has been described in the account of the Alban Lake,) and on the south by another nameless stream. It is probable that La Giostra occupies the site of the ancient Politorium.

The nearest inhabited places are the Castel di Leva, distant less than two miles; Fiorano about one mile and a half, and Falcognano at the same distance. Frattocchie lies about three miles to the eastward, and in the line to Castel Gandolfo.

[* Like most of the cities of Latium, Labicum declined during the latter ages of the Roman republic. Cicero alludes to it as in a state of great decay, (Pro Planc. c. 9;) and Strabo describes it in his day as "an ancient city in ruins situated on an eminence," (lib. v. p. 237.) Subsequently, a village or small town seems to have arisen at the foot of the hill, adjoining the station on the Latin way called Ad Quintanas, the citizens of which are called, in an inscription published by Fabretti, Lavicani Quintanenses. The modern village of Colonna, (from which the illustrious family of that name has derived its appellation,) must have arisen early in the middle ages, as it is already mentioned in documents of the eleventh century.—E. B.]

Politorium was taken by Ancus Martius, surrendering upon terms, after having in vain expected assistance from the other Latins. The inhabitants were transported to Rome, and the town deserted; but in the course of the next year, the Latins having sent a colony to the vacant habitations, and cultivated the soil, Ancus Martius again besieged and took the place, and entirely destroyed it. (Liv. i. 33; Dion. Halic. iii. 133.)

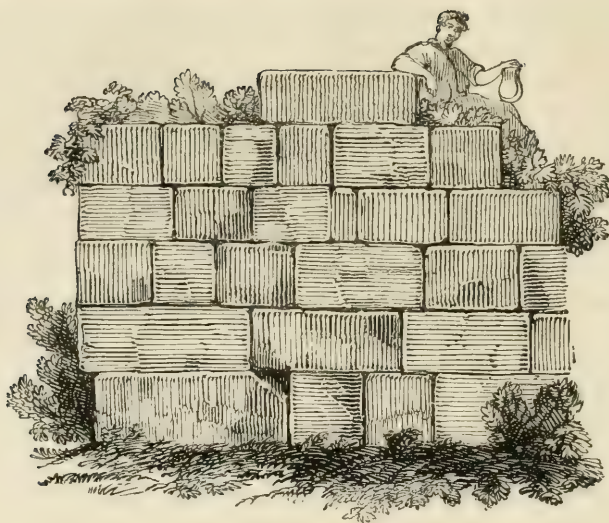
The ruins at La Giostra have been only lately discovered. Their situation is now easily found, the spot being marked by a leaning tower, built of selci. A sportsman, following his game, gave the first account of their existence.

La Giostra was for some time supposed to occupy the site of the town of Appiola, probably because, in the absence of all certainty respecting this town, the name, La Giostra, (which may be translated *Tilt Yard*,) was thought to indicate it, the spoils of Appiola having been applied by Tarquin to the construction of the Circus Maximus and the celebration of games.

Livy, however, (lib. i. 33,) tells us that Ficana and Tellenæ being taken, Ancus proceeded to the recapture of Politorium. Now Ficana is known to have been at Dragoncelle, on the Tyber near Ostia, and Tellenæ may be supposed to have been in the valley of Decimo, so that it is highly probable that Politorium was the town which occupied the site of La Giostra. (*Vide Tellenæ*.)

It was not a place of great extent, but the situation was good, and the walls were well built. A specimen is here given of the masonry, which, like almost all others of volcanic stone, is constructed in parallelograms. The style differs from that very anciently used in Etruria and in Rome, not approaching to regularity by presenting alternate sides and ends of the blocks, or a course of long, alternating with one of short stones. The blocks, which are of Alban stone, may be generally about five feet long by two in height.

The walls would have formed a parallelogram, had not a slight bend in the hill, which they follow, destroyed their regularity. A gate, opening toward Albano, was in the centre, on the top of the eminence



POLITORIUM.

or table-land, from which the town was nearly cut off by a deep ditch. Another gate probably opened to the south; and a third certainly existed on the north, opposite to the first, where the town was again nearly cut off from the rest of the hill by nature, or perhaps by cavities caused by the excavation of stone for the wall. On the opposite side of the valley there are two caves, possibly sepulchral. They are to the east, beyond the Fosso di Frattocchie, and a path from Fiorano lies between them. There is a fountain in the valley, but its water seems to have been conducted from a distance. A wooden bridge is thrown over the bed of a torrent generally dry, and on the opposite bank is a single house called only La Casetta. Below, at some distance, is the place called Castel di Leva. (See that article.)

The territory of Politorium could not have been extensive, though other vestiges in the vicinity date probably from the same epoch. After passing the torrent immediately below the walls of La Giostra on the west, or on the way to Falcognano, a second stream may be observed to run underground by a tunnel called Ponte Sodo, (solid bridge,) so as to leave a passage for

the road to La Giostra. Whether the tunnel be natural or artificial is doubtful, but a similar contrivance may be observed at Veii. Further on in the same direction, and near a fountain upon an ancient road which crosses the path at a right angle, may be observed a mound, or bastion-shaped dyke, the use of which is not apparent. Not far from this are Falcognano Nuovo and F. Vecchio, large farm-houses where the corn and hay of the estates are collected.

Between these two farms is a road* (called in old maps Strada di Conca, because it runs to that place,) which leaves the Via Appia near the river Almo and San Sebastiano, passing Vigna Murata, a country-house with cypresses, at about two miles from San Sebastiano, and Castel di Leva at about six. Falcognano is about two miles further. Near the Osteria di Civita it falls into the modern road to Nettuno. A cross-road (passable for carriages, and which is certainly ancient,) running from Falcognano, and passing La Giostra within the distance of a mile, seems to have connected it with the Via Appia.

The site of Politorium was, at one period, occupied by a Roman villa, as was usual; and Professor Nibby found a tile, with the name L. OPEILLII upon it. The inclined tower which stands here, may have been connected with a reservoir for water.

LAGO DI CAPENA. (*Vide* CAPENA.)

LAGO DI BRACCIANO. (*Vide* BRACCIANO.)

LAGO DELLE COLONELLE.

A lake near that of Solfatara, on the Via Valeria, about fifty yards in diameter.

LAGO DI GIULIANO. (*Vide* GIULIANO.)

* A deviation from this road was made good for carriages by the late Pope Leo XII. to Cicchignola.

LAGO DI S. GIOVANNI.

Another small lake, near Solfatara, about forty yards wide.

LAGO DI MARTIGNANO. (*Vide ALSIETINUS.*)

LAGO DI MONTEROSI.

A pretty little piece of water, probably the crater of a volcano, on the left of the road to Nepi, and about a mile beyond Monte Rosi. It abounds with fish.

LAGO MORTO. (*Vide BRACCIANO.*)LAGO DI SOLFATARA. (*Vide ALBULÆ AQUÆ.*)LAGO DI TARTARO. (*Vide ALBULÆ AQUÆ.*)

LA MARCELLINA.

A church, situated near the descent from the village of Santo Polo on Monte Genaro. There are some appearances of antiquity on the spot, so that it may have been the site of an ancient town; (*vide* p. 134;) but as the whole country was at one period covered with the villas of Roman patricians, in consequence of the erection of the imperial villa of Hadrian below Tibur, this is by no means certain.

LA MORRA. (*Vide GENARO, MT.*)LANUVIUM; *Λανουβιον*. Now CIVITA LAVINIA.

A town of 799 inhabitants, beautifully placed on a projecting hill attached to the western point of the Alban Mountain. Lanuvium was one of the confederate cities which sent deputies to the Mons Albanus.

Its modern appellation, Civita Lavinia, so strongly resembling the ancient name of the neighbouring Pratica, (Lavinium,) was for some time the source of much difficulty to antiquaries; but two inscriptions show, that Lanuvium was once called Lanivium, whence the corruption easily follows.

The Sublanuvio of the Tables is supposed to have

been at the castle of San Gennarello, on the Appian Way, which ran near Lanuvium. (*Vide* Via Appia.) It is said by Appian, to be a hundred and fifty stadia from Rome, which is its true distance.

The foundation of Lanuvium, as a Greek city, is attributed to Diomed, (*vide* Appian Bel. Civ. ii. 20;) for what is there related of Lavinium in the history of Milo, can be true only with respect to Lanuvium: Cluver shows that much also of Ælian's account of Lavinium can apply only to Lanuvium. Ælian, for instance, says, that "at Lavinium was an extensive and shady grove, and near it the temple of the Argive Juno; and in the grove was a large and deep cave, the den of a dragon." (*Κοιτη Δρακοντος*.) Now, it is plain, this must relate to Lanuvium, where, says Livy, were the temple and grove of Juno Sospita, common to the inhabitants and to the Romans. The same mistake occurs in the *Fasti* of Ovid, where Juno is made to say, "*Laviniumque meum*," (vi. 60,) instead of Lanuvium. Livy, however, mentions the Juno of Lanuvium more than once. Lib. xxi. 62, he says, "among other prodigies, it was affirmed that the spear of Lanuvian Juno vibrated spontaneously, and that a raven flew into the temple;" and again: (*ibid.*,) "forty pounds of gold were sent to Lanuvium, as an offering to the goddess." In another place, he says, (xxiii. 31,) "the statues at Lanuvium in the temple of Juno Sospita, shed blood, and a shower of stones fell round the temple;" and in lib. xxiv. 10: "the crows built nests in the temple of Juno Sospita at Lanuvium." These various quotations, collected by Cluver, leave us without a doubt as to the existence of a temple of Juno at Lanuvium. Cicero also, in *Orat. pro Mur. ad fin.*, speaks of the sacrifices made by the consuls to Juno Sospita, in connexion with the "*municipium honestissimum*" of Lanuvium. In Propertius, we read:

"Lanuvium annosi vetus est tutela draconis;"

and in Silius:

" ——— Celso devexa iugo Junonia sedes,
"Lanuvium."

Lanuvium, therefore, is the place alluded to by Ælian, as founded by Diomed; and his Juno Sospita must have been the Argive Juno, whom Diomed would most naturally have worshipped. From what is now known of her statue, she was represented with nearly the same attributes as Minerva*.

There were great treasures in the temple, which Augustus borrowed, as well as those of the Capitol, of Antium, Nemus, and Tibur. Cluver has shown that Lavinium is perpetually put for Lanuvium: it occurs even in the triumphal inscription of the Capitol:—"De Antiatibus. Lavineis. Veliternis. An. cdxv."

Even though the founder of this city (it being far from Arpi) may not have been Diomed, yet Juno Sospita being the goddess of the place is a sufficient motive for referring its origin to one of the Argive colonies of Pelasgians—who, having driven away the Siculi, united with the Aborigines, under the name of Prisci Latini, and occupied the country: and it is clear from many passages both of Livy and Cicero, that Lanuvium was a Latin, and not a Volscian town.

In the modern Civita Lavinia, the representative of Lanuvium, there is only one good house, which is said to have belonged to the family of the Signora Dionigi, the writer of a work of considerable interest on the ancient walls of the cities of Italy.

The road to Civita Lavinia turns off to the right from the Via Appia, a little beyond Genzano, and the hill and ruins called Monte due Torri. The tower of the church is seen from Genzano and from the road, but is concealed by a hill on a nearer approach. The citadel of Lanuvium probably occupied this hill; for it is impossible that the present limits of the place could have sufficed for a town of any consequence. The hill

[* The figure or head of Juno Sospita is of frequent occurrence on Roman coins, especially on those of the Proclian family, where she appears precisely as described by Cicero (*de Nat. Deor.* i. c. 29,) "cum pelle caprina, cum hasta, cum scutulo, cum calceolis repandis." But the goat skin was worn not like the ægis of Minerva, but drawn over the head by way of a helmet, in the same manner as the lion's skin of Hercules.—E. B.]

does not seem to have been well examined, and might perhaps well repay the trouble; for if the temple was situated on the point below the modern town, either the citadel or the sacred grove was surely upon its summit.

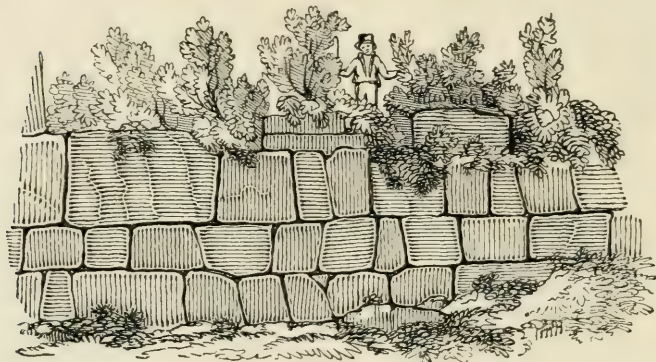
The town, being constructed of old and dark-coloured blocks of peperino, has a singular air of antiquity; and its gloomy and narrow streets give to it the appearance of a town in the middle ages. It is indeed probable that the houses are very old: and the square blocks of which they are built, seem to have been taken from the temple and its precincts. The town occupies a very small space, on a ridge; with a steep and almost precipitous descent on the north and south, and a rapid declivity on the west, running down to the plain. At the western extremity is a building of larger blocks, high and of antique appearance. This may be the cell of the temple of Juno, and has much of the appearance of the temple of that goddess at Gabii. Many courses of blocks yet remain, and the stone alone is sufficient to impart an air of antiquity not possessed by buildings of imperial times. The situation of the platform on which it stands, is commanding with regard to three of its sides: on the fourth is the town.

To the left of this temple, a paved road descends, and runs under the walls: it is plain, therefore, that there was a gate in this quarter. There were probably three principal roads leading to the city—one from the valley on the north, one from the plain toward the sea, and another from the Via Appia and Velitræ. The Via Appia did not, perhaps, originally run quite so near to Lanuvium as the modern road, but pursued a line not far distant, which still continues passable.

In the year 1831 the remains of the theatre of Lanuvium were discovered on the slope of the hill toward the west. Part of the scena, and a considerable portion of the cunei, were found. There is little doubt that the site of the amphitheatre would also reward the expense of excavation.

The walls of Lanuvium are of irregular blocks of peperino, or of one of the softer volcanic stones. They

have great solidity of appearance, though the larger blocks scarcely exceed six feet in length, by three feet four inches in height. They also bear marks of high antiquity; though, from the nature of the stone, this perhaps would have been the case, even had they been less ancient. A specimen is given, from the portion below the temple, and close to the road down to the plain. It is highly probable that the precincts of the sacred fane of Juno Sospita, were walled round at the



LANUVIUM.

first erection of the temple. If therefore the present ruins be those of the inclosure of the original temple, they must be of the most venerable antiquity. That the city walls existed previous to the subjugation of the place by the Romans, is probable: it seems, however, to have sustained no attack either from the Romans, or others, till the year 415 U.C.; when, uniting with the neighbouring towns against Rome, "*Civitas Lanuvina*," with the "*Ædes Lucusque Sospitæ Junonis*," were taken, but were afterwards restored "*Lanuvinis municipibus*," (Liv. viii. 13, 14,) on the condition that the Romans should, in common with the Lanuvini, share the rites of the temple. According to Frontinus, it was afterwards made a Roman colony, and walled: "*Lanuvium* [but here also the MSS. have '*Lavinium*,'] *muro ducta, colonia, deducta est à Divo Julio*;" but whether the wall now remaining was that of the peribolus of the

temple, or that of the entire city, it is not easy to determine.

The road below the wall, descends by a steep and rocky bank, spotted with a few olive-trees, but is soon lost among the bushes and large fragments of rock. It must have been the ancient way to Corioli, Antium, Satricum, Longula, and Ardea. The plain being occupied by vineyards, research is rendered difficult. Many sepulchres however remain; and at the distance of about three miles, there are some vestiges, which may possibly be those of a city,—perhaps Corioli. Long and straight lines of mound, which may be traced on the spot, may conceal the foundations of walls, but nothing can be decided without excavation.

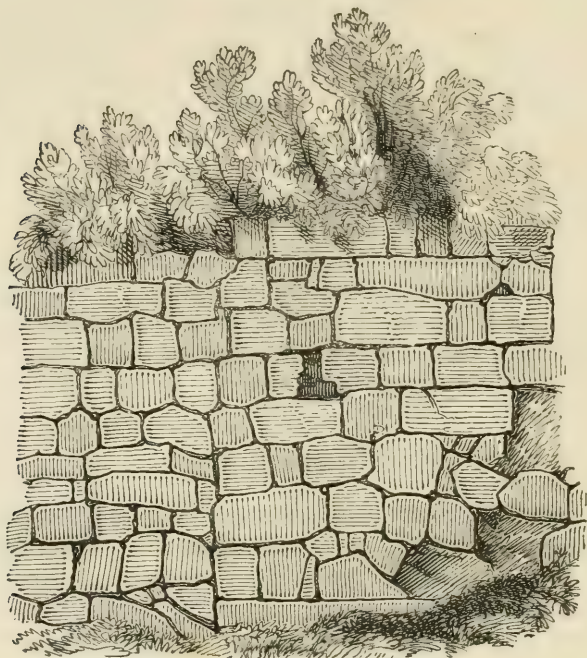
Civita Lavinia, being visible from both sides of the mountain, was eminently useful in connecting the angles, by which the Map was constructed.

LARICCIA.

Of Lariccia, much has already been said under its ancient name, Aricia. Its walls have also been spoken of, and the remains of its temple below the town, near the Appian Way.

The walls, in the upper part of their circuit, and where they are the most ancient, are in parallelograms; but there is a wall in the valley below, not far from the ruins of the temple, which, though not built in polygons, is so irregular, that it deserves to be noted as one of the few instances known of this species in the softer volcanic stones, such as tufo and peperino. The stones are not large, and perhaps the whole served only to keep up the bank: since, however, it may have been part of the wall of the lower town, it is worth preserving. (No. 1.) Another piece of wall, (No. 2,) near the same place, and not far distant from the Via Appia, is also deserving of notice; for it may, upon further research, prove to be the fountain of Diana. Till the pretensions of another fountain existing below the village, on the borders of the lake of Nemi, shall have been well esta-

blished, those of this spot (the place being connected with the temple below Aricia) are not undeserving of consideration. It is usually considered as an emissary

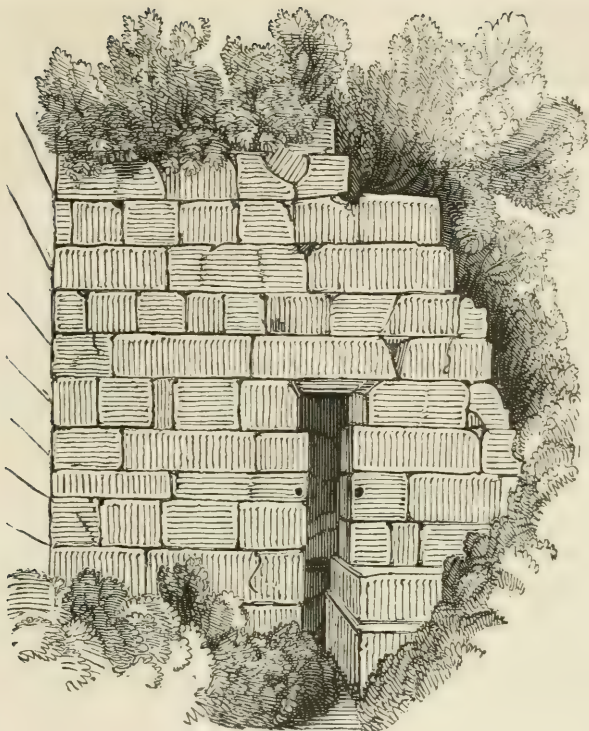


ARICIA.

(No. 1.)

of the lake of Nemi, though the greater flow of water is into the plain below,—the ancient *Lacus Aricinus*. The stream is at present very trifling.

Casaubon believes the fountain near the temple to have been called *Juturna*: others have imagined a second *Egeria*. The passage of Strabo, which says, “the founts are seen whence the lake is filled,” might apply to this place, if the lake alluded to were that of Aricia, and not that of Nemi; which last indeed Strabo is not likely to have spoken of in connexion with the *Via Appia*. Lariccia has one thousand two hundred and thirty-four inhabitants.



ARICIA.

(No. 2.)

LA ROCHETTA.

An old ruined tower or castle, eastward of Tivoli, situated on a high peaked rock, to the left of the road between Pisciano and Siciliano. It was probably erected for the purpose of guarding the pass, or perhaps for the plunder of passengers. It is on the same range as Guadagnolo and Mentorella, but at the opposite angle.

LATIUM.

The boundaries of this part of Italy have been exposed to very frequent changes. Latium, at one period, included the countries of the Æqui, Hernici, Aurunci, Volsci, and Rutuli—the region lying between the Tyber and the Liris; but Latium Antiquum seems to have

been confined to the country in the vicinity of Rome; the territory of the Rutuli bounding it on one side, and that of the Sabines on the other.

That this region was called Latium, from Lateo, (*to lie hidden*,) because Saturn concealed himself here, seems very doubtful; though, in the marshes upon the coast, one of the kings of the Siculi may have concealed himself from the conquering Aborigines. Saturn was a name common to many of the kings of the mountain cities; but his concealment, or even his destruction, could scarcely have given a name to the country. One of the ancient etymologists says, that Latium was so called because it was hidden amongst the mountains; but this it is not. If the derivation, which would refer its name to Latinus, one of the early kings of the Tyrseni noticed by Hesiod, (*Theogon.* 1015,) be not thought satisfactory, it may perhaps be supposed that the Aborigines, emerging from the hills of Umbria and Sabina, and finding the great plain of Rome so much more extensive than the region they had previously occupied, gave to it in consequence, the name of Campus Latus, or Lator, and that this, in an after period, was corrupted into Latium.

The most ancient form of the word Latium is to be found in the Eugubian Tables:—"Agre Tlatie Piquier Martier;" or "Ager Latinus Pici Martii." The Latins are always said to have come from the country near Mt. Velinus, where was the oracle of the Picus of Mars, whence the Marsi were probably named.

Pliny gives a long list of the towns of Latium, but his statement is confused. It is as follows:—"Fuere in Latio clara oppida: Satricum, Pometia, Scaptia, Pitulum, Politorium, Tellene, Tifata, Cænina, Ficana, Crustumerium, Ameriola, Medullia, Corniculum, Saturnia, (ubi nunc Roma est,) Antipolis, (quod nunc Janiculum,) Antemnæ, Camerium, Collatia, Amiternum, Norba, Sulmo; et cum his carnem in Monte Albano soliti accipere populi Albenses, Albani, Æsolani, Acienses, Abolani, Bubetani, Bolani, Cusuetani, Fidenates, Foretii, Hortenses, Latinienses, Longulani, Manates, Macrales, Mutucumenses, Munienses, Numinienses, Olliculani, Octu-

lali, Pedani, Pollustini, Querquetulani, Sicani, Sisolenses, Toleriensens, Tutiensens, Vimitellarii, Veliensens, Venetulan, Vicellensens." (Lib. iii. 9.) He adds, that these fifty-three towns of ancient Latium had perished "sine vestigiis."

In the above list, the Aciensens, the Abolani, the Bubetani, Cusuetani, Foretii, Manates, Macrales, Vimitellarii, and Venetulan, are the only names which seem to defy investigation. The Latiniensens were the Laviniansens*; the Mutucumensens may have inhabited Munitoli, near Tivoli. The Veliensens were probably established at Velia, a place afterwards inclosed within the Roman walls; and the Vicellensens, the inhabitants of Vitellia. The Toleriensens and Tutiensens lived near rivers of the same name. The Olliculani were probably the Oericulani. If Pliny, who probably copied the list from an ancient roll alphabetically arranged, had mentioned the places in geographical order, instead of following the alphabetical arrangement, we should probably know where to look for every one of the fifty-three cities of Latium.

It is, on the whole, surprising, that we are enabled, after so long a period, to recognize so many of the enumerated cities, considering the little resemblance existing between the more ancient names of many of the towns of Italy, and those by which they were subsequently known. Thus we learn, upon the authority of Pliny, that Rome was anciently Saturnia, and Janiculum, Antipolis; Tibur also was called Sicilo, or Siculetum; Volterra was Velathri; Bononia, Felsina, or Felthina; and Clusium, Kamers.

Amiternum† being in the Sabine territory, (Virg. *Æn.* vii. 706,) at the distance of nearly eighty miles from Rome, it is evident that the Latin confederation consisted of those who were allied by race, as well as such as were connected by position.

The people of Latium, enumerated by Dionysius, as

[* This point is by no means so clear. *Vide infra*, note to p. 303.—E. B.]

[† Concerning this name, see note to p. 32.—E. B.]

having conspired against Rome, after the taking of Fidenæ, U.C. 256, are thus given alphabetically in lib. v. c. 61:—"Ardeatæ, Aricini, Bovillani, Bubetani, Corani, Cornetani, Gabini, Laurentini, Lanuvini, Lavinenses, Labicani, Nomentani, Norbani, Prænestini, Pedani, Querquetulani, Satricani, Scapitini, Setini, Telleni, Tiburtini, Tusculani, Tricerini*, Veliterni†."

LAURENTUM; *Λαυρεντον· Λωρεντον.*

Torre Paterno is universally supposed the site of Laurentum, the capital of Latinus; but the characteristics of this low and very ineligible position seem greatly at variance with those ascribed to Laurentum—which appears to have been seated upon an eminence—possessing, according to Virgil, "ardua mœnia," and "regia summâ urbe." (*Æn.* vii. 171; xii. 745.) Laurentum however, according to the Tables and the Itinerary, was sixteen miles from Rome; and there is no other position at that distance, between Lavinium and Ostia, where either ruins or the traces of ruins exist, or

* Pro *Τρικρινων*, in Ven. Cod. paulò rectiù *Τελρινων*; veriùs adhuc *Τολερινων*, ex Lapi versione. Sylb. Rectissimè in Cod. Vat. *Τολερινων*, *Τρικρινων*—nam si *Τολερινων* hìc adjiciamus, et *Κικκαιητων*, *Κοριολανων*, *Κορβιντων*, *Καβανων*, *Φορτινειων*, ex eod. triginta habemus oppida—quæ adfuisse dicit Brutus infra—lib. vi. pp. 398, 399. juxta Ed. Sylb. [Reiske, not. ad. loc.]

[† The list here given by Dionysius is worthy of much more attention than that of Pliny, as there can be little doubt that it really contained originally the names of the thirty cities which composed the Latin league. This Reiske seems to have already suspected, though he did not choose to give a place in the text to the additional names preserved by the Vatican MS. which there is every reason to believe authentic. The passage has been carefully examined by Nièbuhr in his *Roman History* (vol. ii. p. 17, note 21), and it seems that the names may be restored with tolerable certainty as follows: "Ardeatæ, Aricini, Bolani (or Bovillani), Bubentani, Corni (the inhabitants of Corniculum), Carventani, Circætas, Cariolani, Corbintes, Corani, Fortinei (?), Gabini, Laurentini, Lanuvini, Lavinenses, Labicani, Nomentani, Norbani, Prænestini, Pedani, Querquetulani, Satricani, Scapitini, Setini, Talleni, Tiburtini, Tusculani, Tolerini, Tricerini, Velitrani." Of these thirty names the only two otherwise unknown are the Fortinei (*Φορτινειων*), which occurs in the Vatican MS. only, and may probably be corrupt, and the Tricerini, found in almost all the manuscripts, but of which we have no trace elsewhere.—E. B.]

where they can be supposed to have existed. Lavinium is also stated in the Tables as being six miles from Laurentum, which is certainly about the distance of Pratica (*Lavinium*) from Torre Paterno (*Laurentum*?)

Laurentum was so called, says Aurelius Victor, from the laurel-trees with which the country abounded.

The inhabitants referred the foundation of the city to the Aborigines; and Picus, the son of Saturn, a name, common as it seems to many kings in Italy, is said, by Eusebius, to have been its first king, and to have reigned thirty-seven years. His territory, according to the same authority, extended to the site of Rome. To Picus, he continues, succeeded Faunus, and reigned forty-four years; and after him Latinus, during whose reign the Trojan colony arrived. According to Servius, Italus, a king of the Siculi, had reigned at Laurolavinium, (*Laurentum*,) which seems to imply that the Aborigines and the Pelasgi dispossessed the Siculi here, as in other places. It does not appear that the name of Laurolavinium was in use till in later times, when the two cities, Laurentum and Lavinium, being, according to Lucan, much decayed, the inhabitants were incorporated together.

Laurentum seems to have been of greater consequence at the commencement than at the close of Roman history. The Tarquins, says Dionysius, had possessions there.

Near Laurentum was an extensive forest called the Laurentina Silva, and this may still be said to exist in the great wood between Decimo, Porcigliano, and Torre Paterno. Here was a sort of park for the elephants used in the games of imperial times. The odour of the laurel-trees of the forest of Laurentum, and the coolness of its air being considered highly salutary, the Emperor Commodus resided there for the restoration of his health.

It is curious that the Palus Laurentina, or Paludes Laurentinæ, mentioned by Virgil and many other authors, should, by Servius, be said not to exist; for it is even now visible. Some changes seem, however, to have taken place on the coast, if the old maps can

be depended upon. [At the end of this article, is given a sketch of the present appearance of the place.] That the marsh was near the city may be asserted upon the authority of Virgil: (*Æn.* xii. 745.)

“Atque hinc vasta palus, hinc ardua mœnia cingunt.”

Servius says that Laurentum, called in his time Laurolavinium, had both names, Lavinium and Laurentum; and Cato is cited as of the same opinion. Nevertheless the marsh could never apply to Lavinium; so that Servius, who says there was none at Laurentum, must have been at the wrong place, and Laurentum did not exist in his time. The commentators, indeed, seem to have confounded the two places, Lavinium and Laurentum; and Cluver has in vain endeavoured to accommodate difficulties by mixing Lanuvium with the other errors, and insisting that it is only eight miles from the sea.

The words LAVR. LAVIN., and LAVRENS. LAVINAS., and in the time of Antoninus, SENATUS POPULUSQUE LAURENS, occur in inscriptions*.

Lucan describes Laurentum as among the then deserted cities—“*Vacuas urbeis:*” in imperial times its consequence seems to have been chiefly derived from the marine villa of Pliny, in its vicinity—of which he has left so detailed a description.

The Torre Paterno itself is of brick, and now forms an appendage to a farm-house. There is no reason to think that the style of the building differs much from that of the age of Pliny. It is not, perhaps, so near the sea as Pliny describes his villa to have been, but the loose and vague accounts of the ancients can seldom be taken quite literally; nor does there seem any place

[* All these have been found at Lavinium or Pratica, where several of them still exist: thus confirming the fact, which seems indeed to be clearly made out, that the ancient Laurentum had disappeared in imperial times, and the inhabitants been removed to Lavinium or united with the citizens of the latter place. This would account for the error of Servius; but that author's ideas on the subject were very confused, and his statements are not consistent with one another. (See his notes on the *Æneid*, book i. v. 2, and book vii. v. 672.)—E. B.]

along the coast where the sea could positively wash the walls of a house on so sandy and unstable a beach, without endangering it. His villa is commonly supposed to have existed at or near the villa of Prince Chigi, at Castel Fusano, between Torre Paterno and Ostia, but no very satisfactory account of its position has yet been given; though the Abbate Fea, and some Spanish author, have written works on the subject, which are worth consulting.

The brick building at Paterno (if not the representative of Pliny's Villa Laurentina) may possibly be the house to which the Emperor Commodus was sent by his physicians; and has, in fact, some similarity to the Triclinia of the Suburbanum Commodi, at Roma Vecchia, marked in the Map.

It is not easy to imagine that a place, situated at Torre Paterno, could ever have been wholesome during the summer; but the marsh now existing, and which appears to have existed also in the time of Virgil, may in the age of Latinus have been a port, for what is known to have been the ancient port of Pæstum, presents a very similar appearance. Indeed, had there been no port, there could not have been any possible motive for selecting Torre Paterno as the site of a town; and we may suppose that it was when the port was filled up, that the city was in consequence deserted and left (as Martial says) to the frogs:

“An Laurentino turpes in littore ranas,
Et satiùs tenues ducere, credis, acos?”

Epig. x. 37.

An aqueduct may be traced through the forest accompanying the Via Laurentina from Decimo, and at Torre Paterno are the remains of a receptacle for water. This aqueduct is by no means a relic of the independent æra of Laurentum, but was of imperial times, repaired probably, or perhaps built, by Commodus.

The whole road from Porcigliano (which is passable in a carriage—though scarcely so, on account of sand and deep ruts) is singularly beautiful; the arbutus,

heath of enormous growth, and various trees, bordering it on both sides. At a fountain in the wood, the pavement of the ancient road still remains. Between the wood and Torre Paterno is an open space or pasture, where a few stones may be observed, the only relics of real antiquity in the neighbourhood.

In Porcigliano may be seen a pavement, which appears to have been a road. Porcigliano was probably the site of a Roman villa, as fragments of columns, &c. attest.

The Via Laurentina, which was sixteen miles in length, branched off from the road to Ostia, near the Vicus Alexandrinus, beyond San Paolo fuori le Mura, but as this part of it is now too much obliterated for a carriage, it is necessary to keep along the road to Ostia until the bridge and house called Valca have been passed; where a cross road turning to the left leads into the Via Laurentina. After a pretty wood on the left, is a house called Casa Brunori, on a high flat, and some ancient tombs are seen. At about the ninth mile the road descends into the valley of Decimo, crosses a bridge near an Osteria, and rising again to Decimo, where there is, or was, a Roman milestone, enters the Silva Laurentina, a part of which was consecrated to Picus and Faunus; and after about six more miles, arrives at Torre Paterno.

Laurentum is called by Cluver the little town of Patrica, so that he must have confounded it with Pratica or Lavinium; but he cites Anastasius, who, in the life of the Pope San Silvester, says—"Item sub civitate Laurentium possessio Patras." The name Patras (which is as ancient as the age of Constantine the Great) may have been the original of Paterno.

The road from Laurentum to Lavinium could scarcely have been direct in ancient times, on account of the marsh, but must have passed by Capo Cotta, a single house or church, visible from Torre Paterno. According to the old maps, this Capo Cotta was in the road between Decimo and Pratica, which crossed a brook running from a lake, or Pantano, near Castel Romano. The aqueduct might also have been traced

from the bridge over the brook, which having joined another from Porcigliano, fell into the sea at a place called Fiastra, where it was then thought were the ruins of Pliny's villa. The old maps, however, seem to have been made with great carelessness, and many of the brooks and lakes laid down in them are either dried up or much reduced.

Some of the buildings, at the spot marked Torre Paterno, are modern, and part are ancient, or of imperial times. If the inner marsh (which still retains a little pool of water,) was the port, and a small town



occupied the elevations about Torre Paterno, the site of Laurentum might have offered some inducement to settlers, from the defensibility of its position. Any inlet where boats could be protected must have been of importance on such a coast.

The above sketch of Laurentum and its vicinity, though perhaps not strictly accurate, may serve to give an idea of the present state of the neighbourhood, where, perhaps, by excavation, something more satisfactory might be found.

LAURIUM; LORIO.

A villa of the Emperor Antoninus Pius, on the Via Aurelia, twelve miles from Rome. Julius Capitolinus, cited by Cluver, says—"Educatus Laurî, in Aureliâ, ubi postea palatium extruxit: cujus hodieque reliquiae manent." He calls it also Lorium—"Spiritus reddidit apud Lorium."

The Via Aurelia seems to have left Rome by two branches; the Nova and the Vetus, as shown in the Map: the Nova by the present Porta Cavalleggeri, and the Vetus by the San Pancrazio—the latter passing by the celebrated Villa Doria Pamfili and the aqueduct of the Acqua Paola.

At about three miles from Rome the roads unite. At Mile IV. is a bridge over the rivulet Magliana. At Mile V. is Maglianella, consisting of a church, house, and bridge. At Mile VIII. is a place called Malagrotta, whence a road runs to Maccarese on the left. Here are the remains of an ancient pavement and gutter. On the top of a dreary ascent, after the ninth modern mile, is seen in the ditch an ancient milestone, marked XI. This has been supposed to have been removed from its original position. It is not, however, probable that any one should have undertaken the removal of a large and useless block, not easily applicable to another purpose; and this stone, if at Mile XI., is in strict accordance with the recognized site of Laurium, near Bottino, and Bottaccio about a mile more distant. Bottino and Bottaccio are each, as their names import, reservoirs of water.

The Peutingerian Table gives the Via Aurelia thus:—

	Mill. Pass.
Lorio	XII.
Bebiana	(supposed) VI.
Pyrgos	X.

The Itinerary:

Lorium	XII.
Ad Turres	X.
Pyrgos	XII.

The road probably ran through the imperial villa, for ruins exist in both valleys to the right and left. The ground has lately been excavated by the Princess Doria, in expectation of finding statues, and the usual accompaniments of imperial houses, but little of consequence had been discovered up to the date of the present work. The buildings seem to have been chiefly of brick. The eminences and the valleys are now equally destitute of trees, producing only grass.

The springs at the Bottino were probably the reason for selecting Laurium for a villa. Near La Bottaccia are sepulchres on the road, from which we may conclude it to have been a public one. The largest group of ruins yet discovered is on the left-hand, or south of the road.

LAVERNA.

Laverna may have been near Marcigliana Vecchia, or perhaps at Santa Colomba, near the eleventh mile. Acron, a commentator on Horace, (ad Epist. i. 16,) says, "Laverna, in Via Salaria, lucum habet."

LAVINIUM; Λαοινιον. Now PRATICA.

One of the most singular situations in the country; at the same time peculiarly adapted to the circumstances with which it is introduced in history, as chosen by a foreign colony proceeding from the mouth of the Tyber.

Dionysius, speaking of the retirement of Collatinus to this place, calls it the "metropolis of the Latins." The Itinerary of Antoninus gives sixteen miles as its distance from Rome. Dionysius tells us that Lavinium was twenty-four stadia from the sea; consequently he did not confound Lavinium with Laurentum, as Servius and others seem to have done.

The Latinienses of Pliny's list of the confederates at the temple of Jupiter Latialis were evidently the inhabitants of Lavinium.

The story of Lavinium seems highly probable. Æneas, landing on the site of Ostia, (*Livy*,) fortified the place, and called it Troja Nova, (*Dionysius*). Latinus, the king of the Aborigines, pressed by the Rutuli,

asked assistance from the new-comers; which being granted, and victory being obtained, the old king settled the Trojans with his daughter Lavinia, at Lavinium, (*Strabo*); thus placing them in a strongly-situated garrison between himself and the enemy.

Dionysius has given a long and detailed account of the early history of Lavinium; and Cato, from the fragments that remain of his work, seems to agree with this most accurate of antiquaries. “Æneas,” says Dionysius, (i. 35,) “was led by the sow to the hill on which he built Lavinium, twenty-four stadia from the coast, where he intended to have sacrificed her.” At the place of sacrifice, in the time of Dionysius, was a building of timber, which none but the Lavinenses were to enter. The Trojans then began to fortify the place, in collecting materials for which the people of the country, being plundered by the Trojans, combined against them, and Latinus is said to have headed the combination. Latinus, however, entered into terms on condition of receiving from the Trojans assistance against the Rutuli. The towns of the Rutuli being taken principally by the assistance of these Trojans, who, though few in number, were bold warriors, and were well armed, the people of Laurentum assisted in building the new city.

Solinus cites Cassius Hemina, who says the Trojans had only six hundred men, and that Latinus gave them five hundred jugera of land.

Zonaras and others say, that Æneas landed at the mouth of the Numicus, in the territory of Laurentum instead of at the Tyber; but this is of little importance. According to an ancient author, quoted by Aurelius Victor, Æneas fell afterwards in a combat with the Ardeatines, near the marsh of the Numicus.

So much has been said of the vicinity of the Numicus to Lavinium, that many have supposed Santa Petronella to have been its source; and Servius has been induced to say it was once copious, but had decreased from the omission of the rites of Vesta, in which alone the water of that stream could be used. The source existing at S. Petronella is, however, more generally

supposed to have been the fountain of Anna Perenna. On the spot there is a grotta or sacrarium; and some granite columns found there seem to mark the existence of an ancient edifice.

According to Strabo, Samnites destroyed all the towns on the coast, among which was Lavinium; and little remained, in token of their former existence, except the sacrifices to the Dii Penates, which Æneas brought from Troy. A story is related of these idols, that when Ascanius built Alba, and translated them to the newly-erected city, they always returned at night to Lavinium; so that he was at last obliged to let them remain there, and sent back their ministers, to the number of six hundred. These Penates existed in after-times, and appear to have been of an extremely barbarous and antiquated form.

The temple of Venus at Lavinium was common to all the Latin race; and this city is often spoken of as the ancient metropolis of the nation. As from its position it could never have been any thing more than a very small town, so it is not probable that this honour would have been given to it, unless there was some truth in its early history.

It seems probable that both Cicero and Pliny use *Latinienses* and *Lavinienses* indiscriminately* as the name of the inhabitants of this place. *Illionenses* has also been suspected to refer to the same people.

The situation of Lavinium at the modern village of Pratica, a place now belonging to Prince Borghese, is very singular. It is not higher than the rest of the plain, but is cut off from it by a ravine on each side,

[* It is not clear what Sir W. Gell means by this assertion. Cicero certainly does not use the two names *indiscriminately*, for he never mentions the *Lavinienses* at all: and in the only passages where he speaks of the *Latinienses* at all (*de Harusp. respons.* c. 10 and 27), there is nothing to lead us to suppose that the inhabitants of Lavinium are meant. Pliny, on the contrary, (lib. iii. c. 5. and 9,) distinctly mentions the *Lavinii* among the existing populations of Latium, while he enumerates the *Latinienses*, among those which were extinct, whence it seems a reasonable inference that he did not use the two names as synonymous.—E. B.]

formed by torrents, which leave the town as it were upon a hill in the middle, which is joined to the plain by a little isthmus and bridge on the south. An inscription on the spot says that the name *Pratica* was given at the cessation of a pestilence, when the inhabitants were again admitted to communication (*pratica*) with their neighbours.

The baronial house is large and high, with a great hall and a large chimney, and has the air of a place that might have been inhabited a century ago. Its most remarkable feature is an exceedingly lofty tower, rising from the centre, which is seen from all parts of the country, and from the top of which several very useful angles were measured for the Map. It commands the whole of the sea-coast toward Antium and Ostia. Rome and the Alban range are also seen. The place was, probably, formerly inhabited by the feudal proprietors as a bathing-place, though there is now another house for that purpose nearer the sea; but in former times a residence not well fortified would have been unsafe in a country so remote, and so liable to the attacks of corsairs.

The village of *Pratica*, not having been built at intervals, as convenience dictated, its streets are laid out with much regularity; with a square and a small chapel; but the inhabitants were, at the time of the construction of the Map, reduced to sixty, and these complained of the insalubrity of the air in the summer, during which season the place is almost deserted. The village occupies about one-fifth of the ancient site.

There is a part of the hill, at the extremity most distant from the bridge, a little higher than the rest; and there probably the citadel and the temple of *Venus* stood, with the house of the *Penates*. The descent from the platform of the city is precipitous on all sides, so that *Lavinium*, when walled, must have been a strong place, indeed almost impregnable. A little fountain gushes out of the sides of the glen, between the town and the sea; but, as usual, it was not within the walls, and could not therefore have been of any use to the inhabitants in case of siege. It is evident, on one side,

that Laurentum was the chief place with which it communicated; and on the other, Ardea. In the way, through a forest, to the latter place, is the Rio Torto, probably the ancient Numicus.

The table-land of the hill of Pratica is scarcely more than two thousand feet in length, by about four hundred in breadth; a space sufficient, perhaps, for the primitive establishment of Æneas, but ill calculated for the accommodation of an increased population. It was perhaps owing to this circumstance, that the leader or chief of the colony was subsequently induced to emigrate to Alba.

At present there are two roads from Rome to Lavinium: one of which is the Via Laurentina, as far as Decimo; and the other, the Via Ardeatina, as far as Solferata, or Solfatara. The latter is the same as the road to Ostia, as far as the bridge, beyond the Basilica of San Paolo, where it quits the Tyber, and ascends a hill to the left. After passing this place, the road descends to a valley, watered by a little brook, perhaps the Nodinus mentioned, according to Cicero, in the prayers of the augurs. Having crossed the bridge, the churches of the Tre Fontane, celebrated as being on the spot where St. Paul suffered imprisonment and martyrdom, are a little to the left. One of them contains paintings, by Raffaele, of great merit, but which have been subsequently retouched. In the work of Professor Nibby, on the *Contorni di Roma*, the history and description of the place may be found in detail.

Hence the road ascends a hill, whence the Terra Pozzolana is brought to Rome, the descent from which is terminated by the Ponte del Buttero. The next deep valley is that of the Acqua Acetosa and Valerano, seven miles from Rome. (*Vide Ardea.*) Beyond this, a small castle of the middle ages is seen on the left; and some branches of rivulets, which flow from Mont Albano to the Tyber, are passed.

From the next height, roads are observed branching out on the right in the direction of Decimo; and on the next descent, at Tor di Sasso, are caves in the rock, and a sort of pass. After two more streams is a ruined

house, called Schizzanello, with a grotta, and another bridge in a pretty glen; and on the next height, at eleven miles, is a single house, called Monte Migliore. Hence roads run to the right and left: that on the right leads to Castel Romano.

After a high and dreary flat, (to the left of which the country has not yet been well examined,) is another river, and on the descent to it a fountain, and indications of sulphureous soil. The Solfatara, supposed the oracle of Faunus, is on the hill to the left, with several large houses where sulphur is prepared. From the Solfatara, is a continuation of the road towards Albano, traceable by the paving selci lying on the surface.

After the ascent from the river, the road quits the Via Ardeatina at Mile XIV. and turns to the right, the high tower of the Palazzo Borghese serving as a guide. After another dreary and high flat, from which a road runs to the right to Castel Romano, is a small wood also on the right; and at a little muddy pool, the church of Santa Petronella. Soon after this, the road enters a beautiful forest, the extremity of the great wood which may be fairly supposed the representative of the *Lucus Jovis Indigetis*; and beyond this, a road or avenue, turning suddenly to the right, conducts to Pratica: that on the left runs to Ardea.

Generally speaking, the road is through an uninteresting country; but the place itself, with its romantic legend, and its reputation as the mother of all-conquering Rome, amply repay the length of the journey. It is eighteen miles from Rome, by Solfatara; but Pratica being exactly six miles from Decimo, the ancient road must have been by that spot, and thus the distance in the Itinerary (sixteen miles) would be found correct. According to Boscowich, the meridian of St. Peter's at Rome passes one-third of a geographic mile westward of this place.

On the coast, not far from Pratica, is a tower to prevent the descent of pirates, called Torre Vajanica.

LE PEDICATI. (*Vide CAMERIA.*)

LEPRIGNANO.

A large village of 754 inhabitants, situated nearly five miles to the left of the Via Tyberina, in the road to Fiano. It is in the territory of the Capenates, and little more than two miles from Capena, at Civitucola or San Martino. The country about Leprignano is extremely pretty, and most agreeably diversified with woods, valleys, and eminences.

LICENZA. (*Vide DIGENTIA.*)

LISTA. (*Vide HISTORY.*)

LONGULA. (*Vide SATRICUM.*)

LONGIANUM. (*Vide LUGNANO.*)

LUGNANO.

A village of 965 inhabitants, with a baronial castellated mansion upon a rock, situated nearly three miles from Valmontone, on the road to Rome.

It is highly probable that Longianum was its ancient name, and that Lugnano is a corruption.

LUNGHEZZINA. (*Vide COLLATIA.*)

MADONNA DEL TUFO. (*Vide ALBANO, MT.*)

MAGIONE. (*Vide ARDEA.*)

MAGLIANO DELLA SABINA.

A village, finely situated upon a hill on the left bank of the Tyber, overlooking the valley above the Ponte Felice. The details were not examined for the Map. It is seen from Soracte and many other parts of the country.

MAGLIANO PECORARECCIO.

Magliano Pecorareccio has 255 inhabitants. The ruins of a castle, near the road from Otricoli to Civita Castellana, are observed by all travellers above the descent to the river.

MAGLIANA, LA.

A castellated country-house of one of the Popes, situated at a bend of the Tyber, on the border of a beautiful meadow; it is now a farm-house. The road from Rome (the ancient Via Portuensis) remains in good repair up to this point, but is not passable in a carriage beyond. It falls into the modern road to Porto, near Ponte Galera.

On the Via Aurelia, there is a fosso or brook of the same name, on which Maglianella is situated.

MALBORGHETTO. (*Vide* BORGHETTACCIO.)

MANZIANA.

A large village, with a population of 986 inhabitants: it lies beyond Bracciano, near Monte Vergine. The details of this country are not in the Map.

MARCIA AQUA.

“Marcia Aqua,” says Pliny, “oritur in ultimis montibus Pelignorum; transit Marsos et Fucinum Lacum, Romam non dubiè petens; mox specu mersa, in Tiburtinà se aperit, IX millia passuum fornicibus structis perducta.”

The ancients imagined, that the river whence the Aqua Marcia was supplied, flowed through the Fucine Lake, without mixing with its waters; according to Lycophron, it fell into a chasm at Pitonium. Pliny tells us it was the purest, coldest, and most salubrious water existing. The aqueduct of the Aqua Marcia was constructed by Q. Marcius Rex. Andreas Baccius relates, upon the authority of the Bishop of the Marsi, that things thrown into the Fucine Lake rose again near Subiaco.

Frontinus seems to refer the fountain of the Aqua Marcia to the Serene or Syrenæ; for he says, “The Aqua Marcia rises near Mile XXXIII. on the Via Valeria, whence a road turns to the right, called the Sublancensian Way, which was first paved by Nero as far as Mile XXXVIII.” He also particularly mentions the green colour of the water—“colore præviriidi.” “The

aqueduct," he adds, "is sixty miles seven hundred and ten paces and a half long; of which fifty-four miles two hundred and sixty-seven paces and a half are subterraneous.

It is singular how the ancient authors confound these sources called Serene, with the lake of Nero above Sublaqueum. It is probable that they both united their streams at or near Rome. (*Vide* Anio.)

MARCO SIMONE. (*Vide* GREPPINO.)

MARCIGLIANA.

A large country-house, or dairy-farm, belonging to Prince Borghese, upon an eminence beyond Sette Bagni, between the eighth and ninth milestones of the Via Salaria.

Opposite to the point of the hill is a heap, to the left of the road, not unlike a tumulus, perhaps the monument or funereal pyre raised by the armies stationed at Crustumerium and Fidenæ, in honour of the brave Siccus. (Dionys. lib. xi.) There is another tumulus on this road near Mile X., and a third much further from the Tyber. (*Vide* Allia.)

Beyond the house, and on the left side of the road, is a little Osteria and fountain; and in an inclosed field in front of the Osteria, a deep artificial cutting may be observed, covered with brambles and under-wood, probably an ancient road.

The position on the top of the hill above La Marcigliana has been thought of as that of Crustumerium; but there is nothing indicative of any thing beyond the site of one or more villas, which, in consequence of the beauty of the place, some Roman patricians seem to have built on the summit of the bank.

Beyond La Marcigliana, and on the same ridge, is Marcigliana Vecchia, another farm-house. Some excavations have been made here, and vestiges of villas have been discovered, but nothing has been found indicating the site of a town.

MARINELLA ; PUNICUM.

Marinella, or Santa Marinella, is on the coast, and

about seven miles beyond Santa Severa: it appears to have been the ancient Punicum, which, according to the Peutingerian Tables, lay between Pyrgos and Castrum Novum, six miles from the former place, and nine from the latter.

Above is a range of hills called Monti Rossi, running down to the sea, and forming at their termination a little promontory, which is crowned by a fort. Its bay, probably, recommended the place to notice in ancient times, for the shore was almost wholly destitute of harbours. This bay is however so small, as scarcely to afford shelter even to a boat.

There is a finely-constructed arch at Marinella, the remains of an ancient bridge.

MARINO; CASTRIMONIUM; CASTRI MOINIUM;
CASTROMENIUM.

Castrimonium is known to have been at Marino, from inscriptions found near the spot on the grounds of Prince Colonna. One of them is—AURELIO. CÆSARI. IMP. CÆSARIS. FILII. HADRIANI. ANTONINI. AUG. PII. PONTIFIC. MAXIMI. TRIBUNIC. POTES. IMP. II. COS. III. P. P. FILIO. DECUS. CASTRI. MOINIENSIIUM.—Two other inscriptions have Mœnienses. Pliny (lib. iii. 9) mentions the Castri Monienses and the Munienses, meaning certainly the same people. Frontinus (L. de Col. p. 85) has “Castrimonium oppidum lege Syllanâ est munitum.”

Marino has a population of three thousand five hundred and eighty-four inhabitants. A baronial mansion stands in the centre of the town, and the place presents many picturesque portions of the fortifications of the middle ages. The situation of the town is fine, being on an almost insulated knoll attached to Mont Albano. The ascent to it from the Roman plain is long and steep.

Before the construction of the Via Appia, Marino was on the post road from Naples to Rome; and travellers, in the early part of the last century, were accustomed to dine at Velletri, and to sleep at Marino; much trouble and delay were occasioned by the hills in the vicinity of Sezze, Cora, and other places on this

road; and the journey from Velletri to Marino was not without difficulty. The place, no longer enlivened by passengers, is now frequented only by a few strangers who pass the summer there, the air being cool and agreeable, and shady promenades existing on every side.

The fountain, derived from the *Aquæ Ferentinæ*, is the great ornament of the vicinity, and was probably the original motive for settling on the spot.

MARTIUS COLLIS; MARCIUS COLLIS.

The Martius Collis is thought to be the same as the Metius or Mæcius Collis of Livy, which was not far from Lanuvium. (Lib. vi. 2.)

Diodorus (xiv. 731) calls it *Μαρκιον*, and gives two hundred stadia as its distance from Rome. This, if correct, would place it beyond Lanuvium, and not far from Civitone, on the Appian Way.

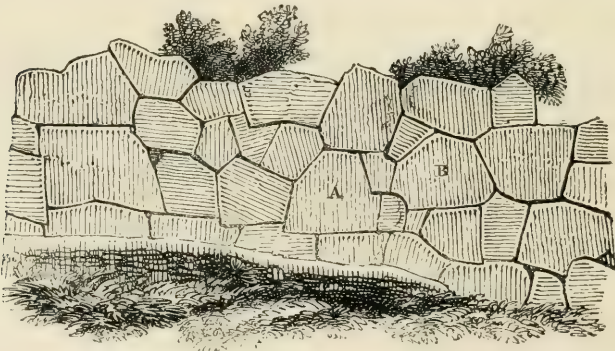
Perhaps the most eligible spot for the encampment of the Latins and Volsci against the Romans would be the Monte di Due Torri.

MEDULLIA.

Medullia appears in history as early as the time of Romulus, when some of its inhabitants, captivated by his valour in taking Cænina, Antemnæ, and Crustumium, not less than by his moderation in victory, voluntarily emigrated to Rome, after the example of the Etruscan Cælius. According to Dionysius, however, (lib. iii.) Romulus took the place by capitulation afterwards, and colonized it. Livy (lib. i. 33) says, that Ancus Martius, the fifth king of Rome, having taken Tellennæ, Ficana, and Politorium, besieged this city also as the last refuge of the Latins. It was a well fortified place—"Urbs tuta munitionibus, præsidioque firmata valido erat." The Latins fought the Romans in the field for some time, but were at last routed. After the fall of Medullia a considerable portion of its inhabitants were transported to Rome. A part seem, however, to have been left with the Roman colony, settled at Medullia; for Corniculum, Ficulnea, Cameria, Crustume-

rium, Ameriola, Nomentum, and Medullia appear in the list of places taken by Tarquinius Priscus from the Prisci Latini, or from those who had joined in their rebellion. (Liv. i. 38*.) Dionysius (lib. iii.) says that Medullia having again obtained its independence, the Romans were compelled to recapture the place, and to reduce it to such a state as should ensure its future obedience; but in lib. iv. of the same author, Medullia is nevertheless found uniting itself with the Sabines against Rome.

At the foot of the descent from Mt. Genaro, called, from the steepness of the path, *La Scarpellata*, (which is in some parts formed with extraordinary care,) are the vestiges of a town, which seems to have been Medullia. At the upper apex of a triangle, formed by two lines of wall running down from this point to a third wall below, there seem to have been a temple and citadel, and beneath the lower wall was the ancient road to Cænina (Ceano). There are many vestiges on the spot, and a long piece of the lower wall in irregular masonry. (See annexed Plate, No. 1.) These ruins,



NO. 1.—WALLS OF THE CITY OF MEDULLIA, NOW CALLED CATIBIO,
ON MONTE VERDE.

[* The occurrence of Medullia on these different occasions, at one time in close connexion with cities like Nomentum, Corniculum, and Ficulnea, which there is good reason to place to the north of Rome, towards the mountains of Tivoli or the Sabine territory—at another, in juxta-position with Tellenæ, Ficana, and Politorium, between the

as well as those at Ceano, were first observed by Mr. Dodwell during the construction of the Map. The town seems to have been built in terraces, lying between the base and the citadel. The erection of the neighbouring castle of Monte Verde has of course contributed much to the ruin of Medullia by the pillage of its materials. The existence of a town upon the mountain accounts for the pains taken in the construction of the upper part of the road of La Scarpellata.

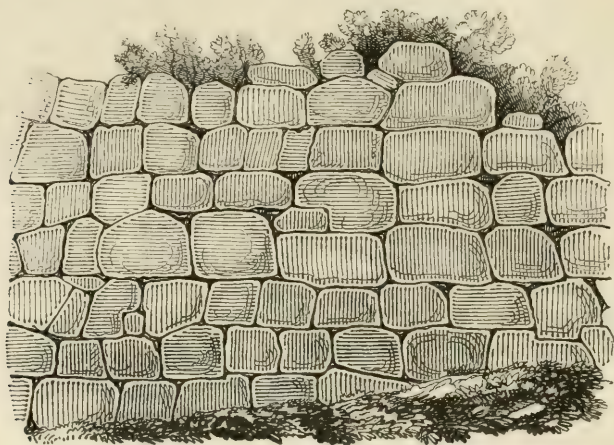
The buildings upon the hill called Monte Verde are known by the name of Catibio. The whole might easily have been included within the city of Medullia. Two large stones in the above specimen (marked A and B) will serve to illustrate a peculiarity common in the walls of Italian cities, where the abstraction of a single block would leave a vacuity surrounded by five stones, arranged on the principle of an arch*. The stones in this wall at Catibio do not exceed three feet in length. The lower part has been cased over by some modern building.

Annexed (No. 2) is a specimen of wall drawn by Mr. Dodwell. From its situation, and the terraces with which it seems to have been surrounded, it is supposed by this very accurate observer to have belonged to a temple. The largest of the blocks are only about three feet in length, but a line of six stones on the right, piled on one another, so as to form an almost unbroken perpendicular line of junction, bespeak considerable antiquity, from the extreme ignorance they

Alban Hills and the sea, is sufficient to show how little dependence can be placed on any topographical inferences from such statements. Sir W. Gell has inferred, (see above, p. 281,) from the account given by Livy of Tarquin's operations against the Prisci Latini, that Politorium must have been somewhere not far from Tellene, but the same passage would certainly lead us to suppose that Medullia also was in the same part of the Campagna; and if we reject the inference in this latter case, because we elsewhere find it referred apparently to a totally different quarter, it may will be asked what right we have to place any more confidence in it with regard to Politorium?—E. B.]

[* Sir W. Gell appears to have overlooked the circumstance that it is almost impossible to arrange polygonal, or nearly polygonal masses, so as not to produce this appearance.—E. B.]

manifest of the first principles of the science of construction.



NO. 2.—SUSPECTED WALLS OF THE TEMPLE AT MEDULLIA.

MERLUZZO.

Formerly a wretched inn or Osteria on the Cassian Way, between La Storta and Baccano. The bad character of the place has caused its desertion as a public-house. At present the dwelling is generally occupied by a party of soldiers. The situation being perfectly solitary, and the road running up an ascent between high banks, was once a favourite haunt of robbers. Il Merluzzo seems to have been the scene of many murders, to which travellers are said to have been much exposed in the last century.

MOLARA, LA.

A castle, of the lower ages, on the Via Latina, in the valley between Rocca di Papa and the citadel of Tusculum. It stands upon an insulated hill, on which are many ruins of towers and walls, and is to the right of the road.

The Via Latina has been lately repaired and made passable as far as Rocca Priore, the blocks of the ancient pavement having rendered it at this part too

rough for carriages; but at a place called La Cava, or Osteria dell' Aglio, where the road leaves the crater and descends into the plain toward Valmontone, the rocks still oppose the further progress of a carriage.

Between a church on the right of the Via Latina and the castle of La Molar a road turns to Rocca di Papa. This was probably the ancient communication between Tusculum and Fapia.

MONT ALBANO. (*Vide* ALBANO, MT.)

MT. ARTEMISIUS. (*Vide* ARTEMISIUS.)

MT. CARPINETO. (*Vide* ANIO.)

MT. CESI.

The name Monte Cesi, which in most of the old maps is applied to the central hill between that of St. Angelo and Monticelli, seems to be now nearly forgotten on the spot, that of Castelluccio, or Castelluzzo, having superseded it. This name is derived from the ruins of a castle, but the hill is without any traces of antiquity. There is a fourth and lower hill, between Monticelli and Colle Cesi, and here also there are no remains. That called St. Angelo is the only one that presents any vestiges of remote antiquity*. Nothing less than their previous appropriation by the Corniculani can account for this.

These hills being all calcareous, seem a sort of outwork to the great Monte Genaro; and the volcanic country extends from them to the sea. It might possibly furnish a curious geological subject of investigation, to examine whether these masses of limestone rest upon a volcanic base, like Soracte—which is a sort of similar projection from the Sabine mountains.

MONTES or COLLES SIMBRIVINI. (*Vide* ANIO.)

* On the side of one of these hills Mr. Dodwell found a semicircular seat; and below Monticelli other ancient indications, apparently of terrace walls, raised for the support of temples or villas.

MONTE COMPATRI, or COMPATRO.

A town consisting of 1,638 inhabitants, on the summit of a volcanic mountain, in the range between Tusculum and Rocca Priore. No antiquities have as yet been discovered, or the place might be supposed Ortona, which was taken by Horatius from the rebellious Æqui, together with Corbio. (Liv. lib. iii. 30.) (*Vide Artena Volscorum.*)

Near it is the monastery of San Silvestro, on another summit. All these hills are volcanic, and on some, craters exist.

MT. DRAGONE. (*Vide FRASCATI.*)

MT. DEI SOLDATI. (*Vide ALLIA.*)

MT. DUE TORRI. (*Vide CORIOLI.*)

MONTE FIORE.

A hill on the left of the Via Latina, between Rocca Priore and the two small lakes at La Cava, or Osteria dell' Aglio, under the castle of Algidus.

MT. FLAVIO. (*Vide CAMERIA.*)

MT. FORTINO. (*Vide ARTENA VOLSCORUM.*)

MT. GENARO. (*Vide GENARO.*)

MT. GENTILE. (*Vide FICULNEA.*)

MT. GIOVE. (*Vide CORIOLI.*)

MT. LEPINUS. (*Vide SIGNIA.*)

MONTE LIBRETTI.

A village of 202 inhabitants, situated on a pretty eminence, about twenty-four miles from Rome, by the Via Nomentana; and six, by the present carriage-road, from the Passo and Osteria di Correse, upon the Strada di Rieti. This cross road passes close to the house called Monte Maggiore, through a country beautifully clothed with woods of the yellow flowering thorn, or

Paliurus. Antiquaries have been disposed to derive the name Libretti from Liber, (Bacchus,) and there are decided indications of antiquity on the spot; though the Farfa MS. found by Galletti, calls the place (A.D. 1048) Monte Alperti.

Monte Libretti is at present the property of the Barberini family, who have a baronial mansion here with towers, in a situation commanding a fine view of the country toward Soracte. In the house are several old portraits, which are probably curious, and of personages famous in their times. The Barberini do not seem to have inhabited the place for many years. In the summer, all who can afford it, remove to the neighbouring village of Nerola, on account of the air.

At the convent of Sant Antonio, near Monte Libretti, vestiges of antiquity have been discovered, probably the remains of a Roman villa. Some have imagined the Sabine farm of Horace to have been here; but this is now thought to have been at Licenza, on the other side of the mountains.

The Via Salaria runs over the northern end of the hill of Monte Libretti, below the baronial house. On its descent to a pretty stream on the east of the village is a platform, which has the appearance of having sustained a temple. This is on the left of the road. On both sides of the stream the pavement of the ancient road is still visible; it does not consist of the usual selci, but of calcareous blocks united in the same manner*. Ascending from Monte Libretti, and leaving Nerola on the right, the Via Salaria joins the modern road to Rieti, near an Osteria. Just beyond the Ponte Mercato the modern road again quits the line of the ancient Salaria; the latter following the level line marked out by the valleys, and the modern road mounting and descending various declivities.

The country from Monte Libretti, toward Nerola, about five miles distant, is pretty; and the hills to the

[* This seems to have been the usual practice of the Romans, wherever they had this hard limestone at hand. The pavement of the Via Valeria, where it crosses the Apennines from Carseoli to the lake of Fucino, is uniformly of limestone.—E. B.]

right are well wooded and picturesque. In the neighbourhood are a number of places called Calvarj, (hills on which crucifixes are erected,) to which, on certain days, the people are accustomed to make pilgrimages. Near one of these is the village of Montorio, and not far from another of them, that of Monte Flavio. The latter place contains 921 inhabitants.

MONTICELLI.

The most southern of the Montes Corniculani, now occupied by a town of the same name, with a population of 1371 inhabitants. These hills form one of the most picturesque objects of the Roman plain.

Notwithstanding its great elevation, the town was formerly accessible by a carriage-road from Rome, which quitted the Via Tiburtina at Il Forno, and passed Marco Simone; but this road is now in many places destroyed. At present the best way of going to Monticelli is from Tivoli, by that which crosses the Anio at the Ponte dell' Aquoria, leaving Colonnelle and the Colli Farinelli to the right. (*Vide* Colli Farinelli.) After passing a bridge and the Casa Sinibaldi, the road begins to ascend at the foot of the hill of San Francesco—a conspicuous convent, situated on another eminence of the hill of Monticelli. The road winds on the side of the mountain, in order to mitigate the steepness of the ascent, and affords beautiful views of the country below.

Monticelli greatly resembles the towns of the Greek islands; for, like the houses there, the dwellings are all so closely contiguous as to present a castle-like front. It is entered by a gate. The streets of the town, particularly those on the ascent to the ruined castle, are very steep, narrow, and tortuous, and the place suffers great inconvenience from a deficiency of water. This misfortune is in some degree remedied by the inclined pavement of the court of the castle, which conveys into large cisterns all the rain-water that falls in the course of the year; less rain, however, falls in the vicinity of Rome than in most other parts of Italy. (*Vide* Campagna.)

The court of the castle is well paved, and by the arrangement above noticed, is kept extremely clean. At certain hours the populace of Monticelli are permitted to obtain from the cisterns a supply of water. The key of the place is in the custody of the Syndic.

The castle is apparently of the middle ages: besides an ancient marble or two, with inscriptions, it has the ruins of a little Sacellum, one side of which stands upon a podium of four large and well-cut stones, but the whole of the superstructure is of brick. The sides were decorated with three, or perhaps four Corinthian pilasters, and the entrance seems to have been on the south. At the northern end is a semicircular addition, from which we conclude it to have been subsequently converted into a church. These uses have at a later time been superseded by a tower, which was probably the principal building of the castle. This has the battlements and the machicolations of the middle ages.

Monticelli has been usually supposed Corniculum; but having carefully examined the spot, we are disposed to draw a different conclusion. The place is so situated that it seems scarcely possible that all traces of walls should have vanished had they at any time existed here, yet no such vestiges remain. The Sacellum is of course only a building of imperial times. Monte Cesi also is wholly destitute of any remains of an early period; while at St. Angelo there are evident vestiges of a city wall of the rudest construction, it is therefore fair to conclude that the last named place was Corniculum. (*Vide Angelo, St.*)

The view from Monticelli is magnificent, and dominates not only the country toward Genaro, but also the whole of the Campagna.

MONTE MARIO.

As some account of this beautiful hill is to be found in almost every Itinerary of Rome, a detailed description in the present work is by no means requisite.

The Villa Falconieri on the summit, recognized by its long line of cypresses, commands a most extensive view of the surrounding country, and occupies, perhaps,

the most beautiful spot near Rome; but the air, notwithstanding the elevation of the place, (four hundred and forty French feet above the sea,) is not reputed wholesome in the summer.

There is another Monte Mario, a little south of Galera.

MONTE MUSINO. (*Vide* ARA MUTIÆ, VEII, and SCROFANO.)

MONTE PENNECCHIO.

A mountain of Sabina lying between Licenza and Moricone, and united with the range of Monte Genaro—which it equals in elevation, being above four thousand feet high. It has some claim to be considered the Lucretilis of Horace. It is well wooded, and abounds in pastoral scenery.

MT. PILA. (*Vide* ALBANO, MT.)

MONTOPOLI.

A town in Sabina, not far from the monastery of Farfa. From a distance, it has all the appearance of a fortified place—the ground rising so as to have the effect of terraces.

MONTE PORZIO.

A large village near Frascati, finely situated on a hill almost detached from those of the Tusculan range. It contains nine hundred and sixty-six inhabitants.

The place may be reached in a carriage from Frascati, but the road is somewhat difficult. The beauty of the spot during the summer season, probably invited some Roman patrician (one of the Porcii perhaps) to build a villa on the summit of the hill, which may have given to the place its present name. The fineness of the air still causes it to be much visited during the hot months.

MONTORIO.

There are two villages of this name in the mountains—Montorio Romano, near Nerola, with five hundred and ninety-two inhabitants; and Montorio in Valle,

above Moricone, and near Monte Flavio, with a population of two hundred and sixty-two inhabitants. They are both pastoral villages, and are in almost inaccessible situations.

MONTEROSI; RUSSULUM.

Monterosi, twenty-five miles from Rome, is now a large place, and seems to have a much more numerous population than the four hundred and five, which the last census gives. It appears to have been the ancient Rossulum. There are few or no remains, the ruined castle on the hill being modern; but there can be little doubt that an ancient community existed on the spot. The two roads from Florence meeting near this post, render the place a considerable thoroughfare, and give it an air of consequence.

MT. ROTONDO. (*Vide* CRUSTUMERIUM.)

MONS SACER; Ἱερον Ὀρος.

An eminence on the right of the Via Nomentana, after it has passed the bridge of the Anio. Livy (lib. ii. 32) points out its position with much precision, as being “trans Anienem amnem, tria ab urbe millia passuum.”

As the secession of the people under Sicinius is called “secessio Crustumerina,” the Crustumerian territory must be supposed to have extended at one period up to this point. (*Vide* Crustumerium, pp. 189, 190, and *note*.)

It was called Mons Sacer, because, says Festus, the people, after the rebellion under Sicinius, consecrated it to Jupiter.

MONTI SANT' ELIA.

A high mountain near Arsoli, upon which is situated the town of Scarpa. A road runs over it from La Spiaggia on the Via Valeria. In the neighbourhood is a curious well or pit, of unknown depth, which was visited by Professor Nibby.

MONTE TUPELLO.

A low hill in the neighbourhood of Riano. It is not in any respect remarkable.

MT. TUPINO. (*Vide* ROCCA ROMANA.)

MONTE VACCONE.

Monte Vaccone, in Sabina, is said to have been anciently called Vacuna, and to have been the site of a temple of the goddess of the same name. It is not in the Map, but forms a distinguished feature in the view seen from Soracte and other parts of the country.

Below the mountain is a village of this name, containing two hundred and eighty-three inhabitants.

MT. VENERE. (*Vide* CAMERIA.)

MT. VERDE. (*Vide* MEDULLIA.)

MORLUPO.

Morlupo has nine hundred and thirty inhabitants. It is very singularly situated, at a little distance from the Via Flaminia, to the right, at about eighteen miles from Rome. The lower part of the town stands on the brink of a precipice, and the whole is attached by a sort of isthmus to higher land above. The country is pretty and well wooded. This place very much resembles Castel Nuovo, scarcely two miles distant, and on the same road.

MORZOLANO.

A place in the plain, near Monte Maggiore and Monte Libretti. It is now without houses or inhabitants, but there seems to have been a population in the middle ages.

Mosso, Rio. (*Vide* ALLIA.)

MUCAMITIS.

Mucamitis is called by Dr. Sickler a Volscian town. Some have imagined a connexion between this place

and the Porta Mugonia of early Rome, but everything on the subject must be conjecture. The Mutucumenses of Pliny, (iii. 9,) who are said to have attended at the sacrifice on Mount Albano to Jupiter Latialis, were probably of this place; for the names in Pliny's list being taken from a very early record, are not to be supposed very correct as to orthography.

MUGILLA, *Μογγίλλα*.

A town of the Latins, mentioned by Dionysius. Ortelius calls the people Mægillani, and says that Silburgius doubts whether the Vitelliani were not the same people. Vitellia was, however, in another country, near the Hernici.

It was one of the towns taken by Coriolanus after Polusca. Dionysius (lib. viii.) couples it with the Albiætæ, which was probably Appiola, so that Mugilla may be supposed to have been near this place.

MUNITOLI, MONITOLA, PONIDOLA? MUNITOLA.

Munitoli is an insulated hill, of small elevation, but of considerable extent, situated in the valley of the aqueducts, or Vallata degli Arci, behind Tivoli. It has, in some parts, retained traces of walls, and particularly at an opening in the rocks, where there seems to have been an entrance and gate. There can be little doubt that the spot was selected by some Roman patrician for the erection of a villa, perhaps in the time of Adrian, when Tibur became fashionable as a place of residence. It should always, however, be remembered that the sites of ancient cities were generally chosen for this purpose on account of their agreeable elevations, and also because the remains of the city walls served as a fence to the gardens of the proprietor. This circumstance is noticed by several Roman authors.

On the side of Munitola, nearest the Anio, are several ancient tombs; and it seems that the Via Valeria, having crossed the river by a bridge at the upper angle of Tivoli, crossed it again near this place.

The present road to Munitola from Tivoli lies on the left bank of the Anio, and of the Fosso degli Arci,

(a stream running from Sassula and Empulum,) crossing the latter by a bridge near the aqueducts of the Aniene Nuovo and Vecchio, and of the Acqua Claudia, near the Villa Lolli. Munitola is about three miles distant from Tivoli. Empulum lies beyond it three miles further.

It is probable that Munitola, Empulum, Sassula, Siciliano, Sambuci, Vico Varo, Mandela, and Sacco Muro, were all dependent upon Tibur.

The peasantry of Italy articulating their beautiful language in so slovenly a manner, it is difficult, or almost impossible, to obtain from them the modern names of places with any degree of accuracy. Minutoli, Monitola, and Ponidola seem those most commonly given to the place in question.

N-AZZANO.

A large and well situated village, of five hundred and thirty inhabitants, situated on the pretty wooded hills on the banks of the Tyber opposite the mountains of Sabina. It is seen from the top of Soracte, and also from Fiano.

NEMI. NEMUS.

Nemi is at present a large village, of seven hundred and thirty-five inhabitants, situated on a lake of the same name. On the opposite side is the town of Genzano. There is scarcely any place so beautifully sequestered as Nemi, though not far from the high road from Rome to Naples. The surface of the lake is one thousand and twenty-two [French] feet above the sea. That of Albano is one hundred and three feet lower.

Silius calls the great forest, or Nemus, the "immite Nemus Triviæ." In it was the temple of the Tauric or Scythian Diana, where human sacrifices were offered. Judging from her figure, as given upon an ancient vase, the statue of the goddess seems to have been an almost shapeless stone, with a rude head, and an arm held up with a sword. The temple belonged to the Aricini. (*Vide* Aricia.) Nemi may have been built in later times, in the Forest of Nemus. A villa erected by

Cæsar, in the vicinity of the temple, was perhaps the origin of the place. If the temple stood on the borders of this lake it could scarcely have been anywhere so well placed as at Nemi; and below the village is a fountain, which may be that of Diana.

The ascent of the Appian Way, from the Lacus Aricinus toward Genzano, is supposed to have been the Clivus Virbius, which seems to have been connected with the temple of Diana.

Though nothing can exceed the beauty of this Speculum Dianæ, its chief celebrity in modern times has arisen from the discovery, at the bottom of the lake, of a great ship of one of the Roman emperors, five hundred feet in length. Leaden pipes, great quantities of large nails used in ship-building, marbles, paving tiles, and a considerable portion of the timbers of the vessel have been raised, and one beam of great length, not in the least decayed, has been thought worthy of a place in the Roman Museum. The leaden pipes seem to have borne the name of Tiberius, and not of Domitian, nor of Trajan, to whom it had been attributed by Marchi, by whom the vessel was discovered, in the year 1535.

The fountain of which Strabo speaks, may be found close to the road from Genzano to Nemi; where, to the right of the road, at about an equal distance from those two places, a very insignificant supply of water issues from a fissure in the volcanic rock. The fissure may have been artificially widened, and, in modern times, a cistern, or receptacle for the scanty water, has been added. There are no visible traces of buildings near; nor can it, from the abrupt nature of the declivity, be supposed the site of the temple. "The grove of Diana," says Strabo, "was on the left of the Via Appia, to those who ascended from the valley to the temple." This ascent from the Via Appia, was evidently the road which runs below the convent of the Cappuccini, parts of the pavement of which still remain; but its date may perhaps be referred to no very remote period, for it seems to have been upheld by substructions of *opus reticulatum*. Arriving by this road near the margin of

the lake, a little bay indents the shore on the north of the village of Nemi. At the head of this bay, at the only cultivable spot close to the water, is found a species of quadrilateral peribolus, within which two of the walls of a cell yet remain, of ten or twelve feet in height. Had this been constructed with such materials as might be supposed coeval with the ancient temple of Diana, the question of the position of that building could no longer have admitted of a doubt: it consists, however, of *opus reticulatum*, (of which style it is a good specimen,) and is without any traces of the massive blocks of a more ancient edifice.—As to the fountains near the temple, the copious stream by which the mills of the village of Nemi are turned, feeds the lake; and thus far accords with the description of Strabo, who says the fountains were near the temple, and supplied the lake. The cave of the Nymph, out of which the water issued, is hidden or disfigured by modern works. “Before the temple,” says Strabo, “is a lake like the sea.” The little lake of Nemi cannot, indeed, with propriety, be compared to a sea; but Strabo’s expression is, perhaps, somewhat exaggerated: it is certainly improbable that the Vallericcia should have retained its waters in the time of that author, though mentioned as a lake by Pliny; so that the position near Nemi may be fairly considered the site of the temple of Diana. And if it be supposed that the emperor rebuilt the edifice when he began to take such pleasure in the lake and its vicinity, and that he repaired the road with substructions of similar masonry, the circumstance of its remains being of *opus reticulatum* may be accounted for. It must, however, be remarked, that the goddess was certainly more frequently designated as of Aricia than with the title of Nemorensis; and the remains below Aricia are of that remarkable and peculiar construction described by Vitruvius, not found at the temple near Nemi; while a very curious basso relievo, (which preserves the costume of the times, and bears every mark of high antiquity,) found in 1791, in the Vallericcia, near the emissary of the lake of Nemi, and not far from the remains below

Aricia, adds very much to their pretensions. It represents the death of a priest of Diana, slain by his successor, according to the custom of the place. It is not known into whose hands this invaluable relic has now fallen; an engraving also, taken from it, is now become so scarce, that even the diminutive but accurate representation subjoined, cannot be otherwise than acceptable. The size of the original is about three feet six inches, by two feet.



REX NEMORENSIS IN ANTISTITARUM CONSPECTU CONFOSsus.

In the work of Professor Nibby, other particulars may be found with regard to Massa Nemus, as the place was called in the ninth century.

NEPE; NEPI; NEPETA; NEPIS; NEPETUS.

Νεπετα Νεπιτα Νεπα Νεσπετος.

The Peutingerian Table gives the road from Rome to Nepe thus: Ad Sextum, VI; Veios, VI; —, VIII; (this was probably by a road which passed near Scrofano, and through the Ager Stellatinus; Nepe, VIII. It then proceeds to Falleros, V; Castello Amerino, XII; Ameria, VIII.

Very little is known of the early history of Nepeta. It seems, however, to have been originally an establishment of the Falisci. In after times, it became a Roman

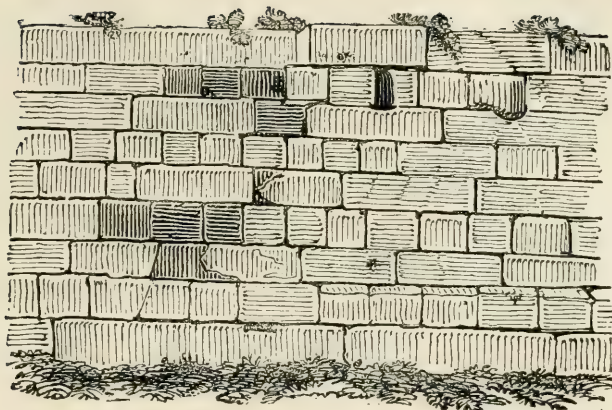
colony, (according to Patereulus, about seventeen years from the burning of Rome by the Gauls,) but never rose into fame.

The situation is beautiful, and the more so, as affording a striking contrast to the bare volcanic country, near Baccano and Monte Rosi. The undulating soil is finely shaded by tall oaks, which form the most delightful open groves. The rocks are volcanic, but have been worn by torrents into beautiful glens, well fringed with wood, and particularly suited to the excavation of tombs, in the Etruscan manner.

The position of the town is not higher than the rest of the plain; but being cut off from it by two ravines, its situation a good deal resembles that of Civita Castellana. There are at present one thousand four hundred and sixty-one inhabitants. On the north side of the town, the post-road passes one of these ravines, where there is an aqueduct. The remains of its gothic fortifications at the Roman entrance are remarkable as a fine specimen of the effect produced by the towers and battlements and machicolations of the middle ages; and the cathedral is a venerable relic of the most ancient style of ecclesiastical architecture; but the general appearance of the place is desolate, and the inn is comfortless.

Some of its fortifications are founded on the ruins of the ancient wall of Nepeta; as an example of the usual style of Etruscan work in tufo, a part close to the carriage-road on entering is here given. It will be found to resemble the style usually observed in the ancient buildings of Rome, of tufo or peperino—consisting generally of alternate long and short blocks, though by no means of similar magnitudes*.

[* It is very questionable how far this peculiar style of construction, which is notoriously that employed in all the Roman works of the republican period, and of which the substructions of the Tabularium at Rome afford an excellent specimen, (see figure in the Addenda,) is entitled to be called Etruscan at all. It is certain at least that it is not found in any Etruscan cities of undoubted antiquity. Those of Falleri, indeed, are built wholly in this manner and with great regularity, but it has been already shown that these belong not to the ancient Etruscan



NEPETA.

The passage of the post-road through the town makes Nepi well known to travellers. It is about thirty miles from Rome, and is the first stage out of the Via Cassia, on the eastern road to Florence.

NEROLA.

Nerola is a village, with 360 inhabitants, upon one of the mountains of Sabina. It is at present the property of the Barberini family, who keep the ancient feudal castle in tolerable repair, and sometimes reside there during the hot days of summer, when its lofty situation renders Nerola cooler than the villages below. The Barberini are not only princes of Nerola, but also of Palestrina, dukes of Monte Libretti, and marquises

city of Falerii, but to the Roman colony. As we hear very little of either Nepe or Sutrium, as Etruscan cities, and we know that they both received Roman colonies shortly after the capture of the city by the Gauls, (Vell. Pat. i. 14,) it seems highly probable that the walls of both may belong to the latter period. At the same time it must be admitted that the greater irregularity and more massive character of the Etruscan walls at Volterra, Fiesole, Cortona, &c. may perhaps be attributed to the harder material they had to work with. The remains of the walls of Tarquinii are too slight to afford us any evidence that can be relied on. Those of Veii, as remarked by Sir W. Gell himself present, a character wholly dissimilar to those of Nepi and Falleri, and such as to bespeak a higher antiquity.—E. B.]

of Correse, Ponticelli, and Col Alto; so that the territory of the family in this neighbourhood is of vast extent; but from the unaccountable state to which the Roman nobility are reduced, no very considerable revenue is derived from these and other possessions.

Nerola is about five miles above Monte Libretti, and more than thirty from Rome.

The view over the valley behind Nerola is fine. It is terminated by the high mountains *Pendente* and *Serapopolo*. In the valley, which is beautifully wooded, is the town of *Scandriglia*.

NETTUNO.

There is every reason to believe that Nettuno, near Antium, occupies the site of the ancient Ceno or Cerio; which, according to Dionysius, was a small maritime town belonging to Antium, with a port and market-place. (*Vide Antium*.) Nettuno being placed at an angle of the coast, leaving open sea only for the space of $106^{\circ} 15'$, between the point of Astura and the mole of Antium, is, by nature, well calculated to afford shelter from the northern and easterly winds; so that before the construction of the magnificent port of Antium, it must have been on this account of great consequence. The name Nettuno is, perhaps, derived from a temple, dedicated to Neptune; probably its tutelar divinity.

The modern town is built round the bastions of a papal fortress, and, according to the last census, contains 1,186 inhabitants. There is now but little activity or commerce here, on account of the depopulation of the neighbouring country. Its distance from Rome is thirty-eight miles. The latter part of the road is through a deep sand, shaded by extensive forests of lofty and picturesque oaks. Notwithstanding the mile-stones which here and there occur, it is difficult to find the way, as the traveller is uncertain which of the many devious paths he should take.

Cluver cites an inscription, *FORTVNIS. ANTIATIBVS.*, as existing in Nettuno: it was probably brought from

the celebrated temple of Equestrian Fortune at Antium.

NOMENTUM.

La Mentana, the ancient Nomentum, is a small town, better built than other places in the vicinity. It consists chiefly of one large, wide street; and its principal building is the baronial house of the Borghese family. It is not easy to discover what could have been the motive for founding a town in this situation; for, the ground not being naturally elevated on all its sides, the defence of at least half its circuit must have depended wholly on the strength of the walls.

In the town, many marbles and inscriptions may be seen, but no unequivocal traces of very remote antiquity have as yet been discovered. Nomentum must, however, have been well fortified, having been for some time a frontier town, against the Sabines, but it was not strong, for when the neighbouring city of Crustumerium was taken by the Romans, Nomentum also submitted immediately.

The place is, at present, remarkable only for the goodness of its common wine; which, as no care is taken in making it, must proceed from some peculiarity of the soil, which probably is partly volcanic, and partly calcareous. It was noted also in ancient times, for the produce of its vineyards.

The Via Nomentana has already been described under the article *Ficulea*.

NORBA; NORMA.

Dionysius says that Norba was a Latin colony, or rather that the inhabitants were Latin. (Lib. vii*.) Anciently, the city was in the territory of the Volsci;

[* This statement of Dionysius, perhaps refers to his own time, or at least to one long subsequent to the early ages of Rome. But it is certain that Norba was originally a Latin and not a Volscian city: it is mentioned by Dionysius among those which took part in the alliance of the Latins against Rome in U.C. 258, (see above p. 294,) and the very purpose of establishing an additional colony there, was to oppose the

it is, however, to be remembered that, in the time of Dionysius, Latium extended to the Liris.

If similarity of construction, of purpose, and of circumstances, can assist in determining the epoch of the foundation of Norba, it must have been coeval with Signia. In after times, when, for fear of the Volsci, the Roman colony at Velitræ was re-inforced, a new one was established at Norba, "quæ arx in Pomptino esset." (Liv. ii. 34.) This was in the consulate of Titus Geganius and Publius Minucius, U.C. 262, only sixteen years after the erection of Signia. (Lib. vii. 42, Norba and Setia are expressly called Roman colonies; and they were accordingly attacked as such by the enemies of Rome. Having espoused the cause of Marius, Norba seems to have been almost utterly destroyed, (B.C. 82.) by Æmilius Lepidus, one of Sylla's generals, who, unable to overcome the strength of the walls by force, entered the place during the night by treachery; but the inhabitants chose rather to perish by their own hands, than to fall into the power of the conqueror. (Appian. Bel. Civ. lib. i. 94.)

The walls are at this day not less than seven thousand feet in circuit, and the blocks of which they are constructed vary from three to ten feet in length. The ruins of the place are visible from the post-house of Torre tre Ponti, the Trapontium of Strabo.

The village of Norma (the modern representative of Norba) stands on a continuation of the rocky ridge, about a mile to the south, and is approached from the marshes by a long zig-zag road. Its hill is separated from that of Sermoneta by a broad valley running from the marshes deep into the mass of the Volscian mountains.

Below Norba, in the middle ages, stood a town called Nympha, or Ninfa, of which many vestiges and a tower remain. The name was derived from the source

progress of the Volscians. It is remarkable that Pliny (lib. iii. c. 5. § 9), mentions Norba among the cities which in his day had utterly perished, though he had just before enumerated the Norbani among the still existing inhabitants of Latium.—E. B.]

of the river Ninfa, (Fluvius Nymphæus,) which rises in a beautiful fountain on the spot, near a lofty tower.

Further information on the subject of the ruins of Norba, may be found in the annals of the Roman Archæological Institution [for the year 1829], which has given a long account of these fortifications, and some views, and to which the traveller must be referred, as the details of the vicinity have not been examined for this work. [Very accurate representations of some parts of the walls, gates, &c., will be found in Dodwell's Views of Pelasgic Remains, plates 72—80.]

NUMICIUS; NUMICUS. *Νομικίος.*

A river between the cities of Lavinium and Ardea; probably the stream now called Rio Torto, which crosses the Via Ardeatina at Santa Procula. This torrent is said to have proved fatal to Æneas, in his last battle. (*Vide* Ardea.) Dionysius (lib. i. c. 62) cites the following inscription from the Heroum, built here by the Latins, in honour of this hero:—*Πατρὸς Θεοῦ χθονίου ὃς ποταμοῦ Νομικίου ῥεῦμα διέπει.* If Æneas really perished here, Ascanius was probably the founder of this Heroum. "It consisted," says Dionysius, "of a Tumulus of no great size, round which trees were planted;" and, from the indestructible nature of such monuments, may possibly yet exist. It is on this account that these additional particulars have been given, though the river has been already noticed under the article *Ardea*.

As the Roman pontiffs and consuls sacrificed on the spot to Æneas every year, the Heroum, whatever it might have been, was evidently known and acknowledged in the times of authentic history.

OLEVANO.

A place situated on the mountain-road between Palestrina and Subiaco. The houses are scattered, so as to occupy a considerable space, and being intermixed with gardens, Olevano is rather a pretty spot. Indeed the whole country is beautiful, being well wooded, and pleasantly diversified with hills and rivulets, whilst the

numerous communities perched on the various eminences, contribute to enliven the scene.

Olevano has two thousand three hundred and eighty inhabitants. In the upper part of the town is a villa, belonging to the family Baldi, where a lodging may be procured for the night; but strangers seldom visit the place, and the road beyond Genazzano is not good. [Cyclopean remains were discovered here by Abeken*.]

ORICOLI.

A place near Arsoli, and the Montes Simbrivini. It had anciently a name somewhat similar—Auricola. The details were not examined for the Map.

ORIOLO.

A village, of nine hundred and sixty-three inhabitants, belonging to the Altieri family, who have a villa there, in good repair, and where the prince sometimes resides. There is a carriage-road by the way of Bracciano. The highest sources of the Acqua Paola are in a great forest, near Oriolo.

OSPEDALETTO.

A small lone house, at a short distance to the right of the Via Cassia, between Rome and La Storta.

OSTERIA DI CIVITA.

This was once a little inn, or lone house, on the road to Nettuno and Porto d'Anzo, and was the last in the cultivated country, an open waste, succeeded by a forest of eleven miles, being beyond. It was burnt and uninhabited in the year 1829.

The name Civita does not in this instance appear to indicate the site of any ancient city in the immediate

[* M. Abeken in 1841 discovered here the remains of the ancient walls, built in a very rude style with large shapeless blocks, presenting less approach to the regular polygonal construction than any others in the neighbourhood of Rome. (See the *Bulletino dell'Istituto*, for 1841.) A portion of them is represented in the plates to his *Mittel Italien*. (Tav. i. fig. 1.)—E.B.]

vicinity, being taken from Civita Lavinia, upon the hill above. There is, however, on the road to Conca, which runs to the left from this spot, a knoll with trees, which, if any vestiges could be discovered upon it, would doubtless point out the situation of Corioli.

The old Strada di Conca, by Castel di Leva, falls in here. The road is good, or what the Italians call Strada Regia, only as far as this Osteria; the rest is neglected; the communities most interested being generally too deficient in spirit either to construct new roads, or to keep old ones in repair; and the sovereigns, from the advanced age at which their elevation is obtained, generally dying before great operations can be carried into effect.

OSTERIA DI CORRESE.

One of those poor solitary inns on the road side so common in the Roman states, in consequence of the depopulation and non-existence of villages throughout the country. It is about twenty-one or twenty-two miles from Rome, and is the second stage from Fonte di Papa, on the Via Salaria, or Strada di Rieti.

OSTERIA DEL FURBINO.

An Osteria in the plain below Cervetere, at a solitary part of the road to Civita Vecchia. In the year 1829 it was deserted.

These inns of the Campagna, like the khans of the East, are at times much exposed to the depredations of robbers, from the loneliness of their position; and are alternately deserted and re-opened as the country is more or less infested by them. They are frequented only by carters and muleteers.

OSTERIA DI MALA FEDE.

An Osteria on the road to Ostia, not far from the ninth mile. The evil omen of this name has induced the occupier to endeavour to change it to that of Buona Fede, with which it is now inscribed.

At the Osteria, an ancient road branches off from

the Via Ostiensis, running to Porcigliano on the left, and thence to Torre Paterno, or Laurentum. The Osteria is of a superior order as to appearance.

OSTERIA DE MALPASSO. (*Vide ALLIA*).

OSTERIA DI MORICONE.

A house in the plain below Moricone, beyond the junction of the lower Via Salaria with the Via Nomentana at Eretum. (*Vide Eretum*.)

OSTERIA DEL PAVONE.—OSTERIA DI SETTE VENE.

Two small inns in the desolate and deserted country between Baccano and Monte Rosi. The Osteria del Pavone is nearly twenty-two miles from Rome; the Sette Vene is about a mile beyond.

OSTIA; Ὀστία. Ἡ Ὀστία.

Ostia, says Pliny, was sixteen miles from Rome; Strabo gives one hundred and ninety stadia as the distance, following the winding of the river. Many authors reckon it at thirteen miles. According to Strabo and others, it was built by Ancus Martius; but in the age of that geographer, was without a port, on account of the depositions of the river. Dionysius speaks of it as an entrance for vessels, and Rutilius informs us that the left branch of the Tyber was rendered impassable by sand, but that small boats might always enter. In the time of Minutius Felix, it was a most agreeable place; and Cluver cites an author, who calls the Insula Sacra, at the mouth of the Tyber, the “Libanus Almæ Veneris,” never failing in pasture in the summer, and in the winter covered with roses and other flowers; but in the time of Procopius the city was without walls, and nearly deserted.

Ancus Marcius established not only a town and colony at Ostia, but the salt works also of the Lacus Ostiæ, probably in the very spot where they exist at present. The port of a city like Rome could not fail to become opulent, and it seems to have flourished greatly; but in the time of Aurelian, that emperor

erecting a *Prætorium* and *Forum Aureliani* "in *Ostensi ad mare*," shows that the ancient city had already declined; probably because the port was difficult of access, and had been superseded by that of *Trajan*.

The site of the ancient *Ostia* was a little elevated above the surrounding sand and marshes. It is now distinguished by heaps of ruined buildings, which cover a considerable space, but have little to recommend them as remains of architecture; consisting only of masses of small stones held together by cement. Excavations have been made with great success, and some statues and inscriptions have been found, which prove that the town was not deserted at an early period. Its temple, the court of which was surrounded by a *peribolus*, or portico, must have been a very ornamental building. The front, raised on a flight of steps, seems to have been *hexastyle*, and of the *Corinthian* order; the flanks in front of the *cella* were of white marble; but the colonnade round the court was of less magnitude and beauty. According to a rough measurement of the whole area of the building, it does not exceed two hundred and seventy Roman palms in length, by one hundred and twenty in breadth.

Near this are the remains of a theatre with a modern church of *St. Sebastian*; at the landing-place are other vestiges of antiquity; and toward the sea the traces of a gate are visible. *Torre Bovaccino* (a tower built in modern times to repel the *Barbaresque* pirates) is also within the circuit of ancient *Ostia*. (*Vide Bovaccino*.)

The modern fort or castle of *Ostia*, consists of three or more lofty and ruinous brick towers, united by a curtain and surrounded by a ditch. Anciently the bed of the river, as appearances evidently indicate, was nearer the site of this modern castle than at present, so that the ancient town must have been situated upon a narrow peninsula.

There are few inhabitants at *Ostia*, on account of its unwholesome air; and of all the wretched places on the coast in the vicinity of *Rome*, *Ostia*, in its present state, is one of the most melancholy.

Ptolemy (according to whom the position of Rome was $36^{\circ} 40'$ east long., $41^{\circ} 40'$ north lat.,) gives to the places on the coast the following distances and order:—Castrum Novum, $35^{\circ} 40'$, $41^{\circ} 41'$; Pyrgi, 36° , $41^{\circ} 40'$; Alsium, $36^{\circ} 15'$, $41^{\circ} 40'$; Tyberis Ostia, $36^{\circ} 40'$, $41^{\circ} 30'$; Flexus ejus ad occasum, $36^{\circ} 30'$, 42° ; Ostia, civit. et port. Romæ, $36^{\circ} 30'$, $41^{\circ} 30'$; Antium, $36^{\circ} 50'$, $41^{\circ} 20'$.

The Popes, on their election, if not already in orders, are consecrated by the Bishop of Ostia, Ostia being the most ancient see. This bishopric, on account of the poverty and desertion of the place, is now united to that of Velletri.

PAGLIARINI.

A villa on the south-east side of Monte Musino, near the ancient road from Veii to Capena.

PAGLIAROTTA, PAGLIAROTZI, or PAGLIAROTTO.

A house near the artificial cut or drain, made at the lower end of the Lacus Aricinus.

PAGUS LEMONIUS.

An ancient village near Rome, the exact situation of which is unknown. It was once thought to have been at Roma Vecchia, on the Appian Way, but it was more probably near the Via Latina.

PALATIUM. (*Vide* HISTORY.)

PALAUERDE.

A mass of ruins in the flat space below Frattocchie; consisting perhaps for the most part, of stones taken from the walls of Bovillæ.

PALESTRINA. (*Vide* PRÆNESTE.)

PALIANO.

A fortified town beyond Palestrina, containing 3,042 inhabitants.

During the middle ages it was the scene of many contests with the Papal government. For a long period it was held by the Colonna family, but having been taken from them by Pope Paul IV. in the sixteenth century, was given by him to his nephew Carafa, with the title of Duke of Paliano, at which time it was regularly fortified as a barrier against Naples. After a few years, however, the town, together with the title, again returned to the Colonnas.

PALOMBARA.

A town containing two thousand and seventy inhabitants, of which the Borghese family are the present feudal proprietors. It is beautifully situated upon an insulated hill at the foot of Mount Genaro, and between that mountain and St. Angelo. The fountain is as usual out of the town, and at some distance, at the foot of the hill; the villagers generally meet there with their horses and other animals at sunset.

Palombara, and indeed the whole country between it and Tivoli, is noted for its cherries, of which a great quantity are annually carried to Rome.

It seems impossible that such a situation could have been overlooked by ancient settlers in their descent from the high mountains to the plain; and indeed the vestiges of an ancient road may be observed running between Mount Genaro and the hills of the Corniculani, to this place. There are, however, no indications of absolute antiquity upon the spot, so that neither Regillum nor any other ancient Sabine town can be referred to Palombara with certainty. There is a ruined castle on the top of the hill; and on the foot of Mount Genaro, near Palombara, is another ruin called Castiglione; but this apparently is nothing more than the remains of a monastery fortified with towers. It was not examined carefully in detail by the author of the present work. The people of Palombara informed him that nothing really ancient existed on the spot; but there may, nevertheless, have been an ancient town, the original of Palombara, which might have been supplied with water from the deep ravine in Mount Genaro; for the pea-

santry of the country have no discrimination as to the age of antiquities. It is, perhaps, fair to conclude that some small places, or castles, in this vicinity, have escaped the notice of history; for Dionysius says, that after the submission of the Camarini, other small towns in the vicinity, *Πολιχναι μικραι*, and fortified castles, *και φρουρια εχυρα*, were taken by Tarquin.

During the middle ages Palombara was one of the strongholds of the Savelli family.

PEDUM.

Pedum is supposed to have occupied the site of the modern Gallicano.

No situation could exceed that of Gallicano, for a small town, and nothing could be more defensible; the rock on which it stands being insulated, except where an isthmus on the south joins it to the high land. In the deep glens below, are vestiges of ancient cutting in the rocks for roads and tombs. The Via Prænestina also passed near it on the west and on the east; and in the way to Ponte Lupo, was another ancient road which ran from the villa of Adrian and Tibur to Præneste. Tibur and Præneste were allies of Pedum. Gallicano has nine hundred and forty inhabitants.

According to Martelli an ancient road, near Galliano, is still called Via di Pedo.

PELASGI*.

The Pelasgi seem to have been the remote origin of all civilization in Italy, though in many things less advanced than the Hellenes. Herodotus, and after him, Thucydides and Strabo, agree that all *Ἑλλας* was at one time called Pelasgia.

[* The reader who is desirous of investigating the many difficult questions connected with the history and migrations of the Pelasgic nations, may refer to NIEBUHR's *Roman History*, vol. i. (the section on the Ænotrians and Pelasgians); MÜLLER's *Etrusker*, (*Einleitung*, ch. 2); THIRLWALL's *History of Greece*, vol. i., chap. 2; and DONALDSON's *Varronianus*, chapters 1 and 2. It would be difficult to find a more infelicitous specimen of such investigations than the present dissertation by Sir W. Gell.—E.B.]

These authors seem to think that Thessaly was the original residence of the Pelasgi; doubtless Thessaly was the country from which they came immediately to Greece; but those who have most examined the question, and among them Count de Gebelin, trace the Pelasgi from beyond the banks of the Danube to the Peloponnesus; and it appears that they were found not only in Macedonia and Thrace, but also in Epirus, Illyria, Dacia, and the country of the Getæ. Being found so far north, it is by no means surprising, that, attracted by the fertility of the country, they should have spread also into Italy; and as it would be difficult for the writers of the South to distinguish them from other distant tribes or nations, with whom they had no intercourse, we may suppose the Gauls, Hyperboreans, Celts, or Pelasgi, as they descended into Italy, were not unfrequently confounded together.

These are said to have peopled all the regions of the North, and to have brought with them the most necessary of the arts employed in agriculture. That the Hyperboreans had at one time resided in Greece, seems established by the circumstance, that down to a late period they were accustomed to transmit, every year, offerings to the Delian Apollo.

Larcher gives to the Pelasgi of Thessaly the extraordinary antiquity of 1883 years* before the Christian æra, and says they then came from Peloponnesus; but as the age of Diomed, who flourished during the Trojan war, was only a tenth remove from that of Deucalion of Thessaly, from whom he was descended, 1500 years B.C. seems the more probable date of the Pelasgo-Thessalian establishment under Deucalion.

Argos, however, was founded as early as 1856 years B.C., and this city was decidedly Pelasgian; and Gelanor, its native king, who was subdued by Danaus and the Ægyptian invaders, was named also Pelasgus.

[* With regard to the real value of this and all similar chronological conclusions relating to the legendary period of Grecian history, the reader cannot do better than consult the excellent chapter of Mr. Grote, on the subject in his *History of Greece* (vol. ii., chap. 19.)—E.B.]

It would seem not improbable, that in consequence of the defeat sustained by his father, Lycaon, the son of Gelanor, might fly into the interior, to Mount Lycæus, the stronghold of Arcadia. According to Apollodorus and Pausanias, the Lycaon, who built Lycosura, was the son of Pelasgus and Melibœa, and lived 1820 years B.C., and "of all the cities of the earth," says Pausanias, "Lycosura is the most ancient, and from the model of that other cities were built." The writer of this article has shown, in a work published at Berlin by the Royal Academy, in the year 1831, on the subject of ancient walls, that even supposing Lycosura to have been built by Lycaon, the son of Gelanor, it would still be older than Tiryns; but there can be no doubt that Lycaon, the grandson of Inachus, was the Lycaon of Arcadia, and the builder of the primæval city. Hesiod also says that Pelasgus was the son of Inachus, and that he had a son Lycaon; and in these early times alone could the city have served as a model for others; for Argos had been the capital of the country long before the time of Gelanor. It must be concluded, from the account of Pausanias, that Argos, confiding for defence, as it might safely do, to the impregnable rock of Larissa, was without regular walls during the reigns of three or four of its first kings, and that in the mean time Lycaon had built his primæval city on Mount Lycæus. We cannot, however, suppose it to have existed without fortifications up to the introduction of the new species of military architecture, introduced by Prætus and his Cyclopians from Lycia, at the building of Tiryns, four hundred and thirty-six years later. Thebes founded, in 1493, only three generations before Tiryns, is expressly said to have been "untenable without walls, notwithstanding the valour of the Cadmæans."

Pausanias relates that from Lycosura, as a centre, the descendants of Pelasgus spread over the whole country, then called Pelasgia; and Œnotrus, a son of Lycaon, discontented with his share of the inheritance, quitted his native soil, and went to Italy with a colony. Of these Pelasgi, one portion settled in the centre of

Italy, and were known afterwards as *Casci*, or *Aborigines*; but some of the same exiles occupied a more southern region, and were called *Ænotrians*. It seems that the *Siculi*, and perhaps the *Osci*, were only branches of this people.

Ænotrus, as *Dionysius* says, was the son of *Lycaon*, the third in descent from *Phoroneus*, seventeen generations before the fall of *Troy*, and led the first colony from Greece. The *Pelasgi* continually spreading over this country, possessed, in the time of *Deucalion*, about 1,502 years B.C. much of *Thessaly* and of *Epirus*; and north of *Olympus* they became *Macedonians*. The Gulf, now called, of *Volo*, was then the *Pelasgic Gulf*, and the Oracle of *Dodona*, in *Epirus*, was their holy place.

It is not easy to say why *Homer* gives to the *Pelasgi* the epithet of godlike, unless by that term he intends to imply their antiquity. It seems also difficult to account for the change of name from *Pelasgia* to *Hellas*, or for the supposed change of language into Greek, or for the changes of residence of the *Pelasgi*, unless the *Hellenes* were a distinct race, and at the same time conquerors of the *Pelasgi*, which is not expressly stated in history. Many of the *Pelasgi*, we are told, became *Hellenes* when the latter gained the ascendancy, conforming to the customs and language of the more powerful nation. *Euripides* notices the change of name from *Pelasgi* to *Danai*, after the successful invasion of *Danaus*; and it would be reasonable to conjecture that the great revolution was occasioned by the three colonies of *Danaus*, *Cecrops*, and *Cadmus*.

The settlement made at *Dodona* from *Thessaly* having remained in *Epirus* till the increasing population became inconvenient, the Oracle ordained another emigration to Italy and the country of the *Aborigines*. This second invasion of Italy terminated in the friendly union of the ancient with the newly-arrived *Pelasgi*, who brought with them many of those arts which an improved state of civilization in Greece had taught them. The former colony had lived in huts without defence; but the new tribe from *Dodona* knew how to

fortify cities, and actually walled Cutilia, Lista, Tiora, Batia, and in the end Cortona and many other places. From this time the Pelasgi, or Aborigines, or Casci seem to have acquired a great superiority over the Umbrians and other natives, and to have extended from sea to sea. They built Agylla, or Cære, near the Mediterranean, driving before them the less civilized Siculi, and leaving vestiges of their dominion even in Campania, where they had a town called Larissa, in memory of their original establishments at Argos, in Thessaly, and many other places occupied by their nation.

It appears that the Pelasgi of Umbria, whence the nation had spread over so large a part of Italy, began at length to fall into disunion and decay. The Etruscans took from them three hundred towns, in the region afterwards called Etruria; and, according to Dionysius, the Pelasgi seem to have been extinct, as the leading nation in Italy, about two generations before the war of Troy.

This overthrow in Italy occasioned some of the Pelasgi to return to Greece, where they were well received by the Athenians, who established them in a barren spot at the foot of Hymettus, on condition that they should erect for them the northern wall of the Acropolis.

Thus it appears that, before the Trojan war, perhaps as much as fifty years previous, the Pelasgi built the first city at Lycosura, the first walled cities of Umbria, and a wall at Athens, which, whatever it might have been, was reputed superior to what the Athenians of that period could have erected for themselves. These circumstances are not a little remarkable.

The town of the Pelasgi, under Mount Hymettus, may yet be traced at the distance of an hour's walk from the Acropolis, whence it bears south 67° east; from the top of Mt. Anchesmus, south 49° east. The spot is near the monastery called Syriani. The gates are yet visible near the Metochi. The wall included four little hills, and in some places it is with difficulty traced among the bushes. It is to be suspected that

the Athenians, though they employed the Pelasgi to build the north wall of the Acropolis, did not permit them to erect round their own habitations so strong a rampart as they would otherwise have constructed. There seem to have been towers, and the materials were stones of small size without cement. They may be traced in many parts of their circuit, but they are so different from any other work of the kind in Attica, that they may be safely considered as works of hasty construction. The Athenians had thus little difficulty in executing their treacherous purpose, which they, perhaps, had planned from the beginning. The ruins confirm the history.

These Pelasgi, who had settled near Athens, soon increased, and became so prosperous that the Athenians thought it prudent to expel them from their new abode. They then fled to Lemnos, whence fitting out a piratical expedition, they seized in revenge the virgins assembled at the feast of Diana, at Brauron, in Attica. In consequence of this they were again expelled from Lemnos, by Miltiades, and fled to Samothrace and the continent.

It is to be remarked that Euripides (*in Hecubâ*) calls the Pelasgi of Lemnos the "sons of Ægyptus," perhaps of Egypt. Every hint may be of consequence on a subject so little understood. The poet, however, knew that the Pelasgi had been great in Argolis; and the Argives of Danaus were sons of Ægyptus in a poetic sense, which ought not to be confounded with history.

The Pelasgi seem not to have possessed the knowledge necessary for the formation of a confederacy for mutual protection. The Hellenes, on the contrary, who are said to have sprung up among the Pelasgi, and who in all probability were descended partly from the oriental colonists of Greece, formed leagues or confederations with each other, and became by degrees so distinct from the Pelasgi, both in language and customs, as to form a separate people.—(Thucyd. i.) It is probable that the worship of new gods may have been one of the causes of this disunion, for the gods of Greece were unknown to the original Pelasgi. According to Hero-

dotus, they had neither idols nor temples, but sacrificed to a divinity, whose name from respect they did not utter*. This alone would have been a sufficient cause for disunion; but the Hellenes seem, nevertheless, to have attracted by their prosperity a great portion of the Pelasgi; for Herodotus, who says the Athenians, the Lacedæmonians, the Argives, and Arcadians, were Pelasgi, says also that they had all become Hellenes before the return of the Pelasgi from Italy.

It appears from Herodotus (lib. i. 57,) that the Crestonian Pelasgi, the Placiani, and the Scylaceni, still preserved the Pelasgic language, or at least did not speak that of the neighbouring Thracians. It is curious enough, that in speaking of the Crestonians, he should say, "who live above the Tyrrheni," and that in this passage Cortona was generally read—not Crestona. It may be thought that Cortona in Umbria, being well fortified and strongly placed, may have resisted the Etruscans with more success than some others of the cities of Italy, and have obtained, in consequence, such terms as may have left their language unchanged;—and that the expression "above the Tyrrheni," being thus accounted for, applies to that city: but on the other hand, the Placiani and Scylaceni on the Hellespont, being named in conjunction with them, it seems more likely that the Crestonians of Thrace are the people to whom Herodotus refers.

Cilicia, the Troad, Thrace, Thessaly, Lemnos, Samo-

* With all this seeming simplicity, they are, however, accused of offering human victims on the summit of Mount Lycæus, in Arcadia. Myrsilus of Lesbos, cited by Dionysius, relates that the Pelasgi, on an occasion of famine, and in time of public calamity, offered the tenth of their possessions to Jupiter, to Apollo, and the Cabiri. Dionysius indeed says they were not Pelasgi who did this, but Tyrrheni; but this seems to be only a different name for the same people. As their first offering had not relieved their wants, and a sedition had taken place in consequence, these Tyrrhene Pelasgi then resolved that every tenth man should be sacrificed. The custom of sacrificing human victims had not, therefore, entirely ceased among the Pelasgi, two ages (perhaps fifty years) previous to the fall of Troy. The rites and religion of the Cabiri were observed in a cavern, on the mountain of Samothrace, which it would be most interesting to examine.

thrace, Lesbos, Chios, Bithynia, and (according to Menecrates, a writer of Elæa,) the whole coast of Ionia, were peopled by the Pelasgi, though they seem to have been extinct, as a separate nation soon after the fall of Troy.

The story of Eumolpus the Thracian, who established the Mysteries at Eleusis, (at which several barbarous words, of foreign origin, were uttered, and the main object of which is supposed to have been the inculcation of the doctrine of the unity of the Deity,) agrees with what Herodotus says of the religion of the Pelasgi. In later times also, (at a period long posterior to Eumolpus and the Thracian Orpheus, whose hymns no longer existed,) both Eleusis and Dodona were the scenes of ceremonies and possessed temples.

The Pelasgi, whether autochthones and indigenous, or whether from the North, were evidently the possessors of the soil of Pelasgia till the Hellenes, or Danai, expelled those who would not submit to change, and called the country Hellas. It is also clear that the reigning family of Troy was of Pelasgic descent from Dardanus, who came from Samothrace, bringing with him those rites, which, with the Palladium, Æneas is supposed to have afterwards transferred to Lavinium. Monsignor Guarnacci, in a long and much-involved work, has insisted particularly on the retreat of Dardanus from Italy, where he had killed his brother Jasius in order to seize upon the kingdom of Etruria. Dardanus fled to Samothrace, and, after marrying the daughter of the king, passed into Phrygia. Guarnacci attempts also to prove (and apparently not without success) that the names Pelasgi and Tyrrheni were often indiscriminately applied.

In the frequent changes of country which the Pelasgi experienced, portions of their race may be supposed to have adopted the tongue of the nations with whom they had sojourned; and that it was thus that those who came from Lydia to Etruria retained but little of the Greek idiom. The Umbrian Pelasgi retained scarcely one Greek word in ten, as we see by the Eugubian Tables; yet their history is as clearly and

as well traced from the heart of the Peloponnesus as can be reasonably expected. It is curious that the word Pir (*fire*) is one of the Greek terms found in the Eugubian Tables; for *Πυρ, ἰδωρ*, and some others of the most common words of the Greek language, are said, by Plato, to be barbarous, and not originally Greek. Perhaps they were Pelasgic.

A longer dissertation on this singular people, after the various treatises which have been written in Italy respecting them, and after the learned researches of Bishop Marsh, in our own country, is not to be expected in a work of this kind; but a brief notice of the leading facts in the history of the Pelasgi of Italy, may not be unacceptable.

The writer having passed several years in Greece, for the purpose of examining the sites of ancient cities, was particularly interested with the account given by Pausanias, of the most ancient of all cities, Lycosura, on Mt. Lycæus in Arcadia, whence the descendant of Pelasgus and Lycaon, Œnotrus, the leader of the most ancient colony of Pelasgi to Italy, derived his origin. The characteristics of this place were, that it was situated high upon Mount Lycæus; (for Pausanias describes his ascent to it from the plain of Megalopolis;) near the town was the Hippodrome of the Lycæan games, in honour of Pan; a little above the town was the temple of Pan; a little above that, was Olympus, or Lycæus, the sacred summit of the Arcadian Jupiter and Pan; and from this a great part of the Peloponnesus was visible.

All these circumstances are so satisfactorily combined, near a place now called Surias To Kastro, or the castle of Surias; and the name seems so evidently a corruption from Lycosura, that there can exist no doubt as to the identity of the place. The ruins upon the hill are situated near a fountain, which waters a small but fertile plain, near the summit of Mt. Lycæus, now Diophorte. In the plain are the ruins of the Hippodrome, one side of which is yet sustained by solid masonry, a part of which consists of polygonal walling. The wall of the city is of so much consequence to the argument, that a portion of it is given in the article

History. (*Vide* Introduction.) It is evidently of that irregular species which is termed polygonal, and being built by Lycaon, son of Pelasgus, king of the Pelasgic Arcadians, it is decidedly Pelasgic. A little higher up may still be found the fallen Doric columns of the temple of Pan, to whose divinity (confounded as it appears with Jupiter in Arcadia) the Lycæan games were celebrated at Lycosura, and the Lupercalia at Rome: for the Lupercalia of Rome were certainly introduced by the Pelasgi from Lycosura, their original domicile. A little above the temple of Pan is the summit of the hill—a cone seemingly truncated artificially—and the altar of the sacrifices to Jupiter.

The view from this point including the western sea, the gulf now called Calamata, the plain of Megalopolis toward the valley of Sparta, and the range of Mænalus to the north, together with the little valley, the Hippodrome, the ruined city, and the oak forests of the mountain, form one of the most splendid and most extraordinary scenes in the world.

The other cities, said by Pausanias to have been built by the descendants of Lycaon—such as Buphagos, Melanæa, Psophis, and Methydrion, having been examined, together with those of Ætolia, of Doris, of Bœotia, of Phocis, of Iæoleos in Thessaly, (on the Pelasgic Gulf,) of Troy itself above Bounarbashi, and of a part of Cnidus*,—and generally, wherever the Pelasgi are said to have settled, have been found to bear ample testimony to the truth of history, respecting their Pelasgic origin; all partaking more or less of the polygonal style of building, as parallel strata of calcareous stone happened to be more or less common.

The ruins of the ancient Smyrna present no polygonal blocks; nor is there any thing at Patara in

[* The polygonal remains at Cnidus have been examined and described by Mr. Hamilton in his *Travels in Asia Minor* (vol. ii. p. 43), who has obtained satisfactory evidence that the tombs constructed in this style are not only for the most part of Hellenic origin, but in some instances of so late a date as to be subsequent to the Roman conquest of Asia, thus proving that these constructions are in this instance at least no evidence of *Pelasgic* influence.—E. B.]

Lycia, nor at the little city at the mouth of the Xanthus, either of Pelasgic or of Tirynthian masonry, as has been asserted*. Of the Pelasgic wall at Athens not a vestige remains, though some authors have ventured to build theories upon arguments derived from its supposed structure. The oldest part of the northern wall of the Acropolis of Athens is composed of the blocks, and of the original pillars, metopes, and triglyphs of the most ancient Hecatompedon. The wall of the temple of Venus at Daphne, on the sacred way, (mentioned by Pausanias,) is decidedly polygonal or Pelasgic. Portions also of the wall of Eleusis are of the Pelasgic style; and the most ancient foundations at Plataea are Pelasgic; but Gyphto Kastro, or Cenoe, on Mount Cythæron, is one of the best specimens in Greece. At Thebes are vestiges of irregular walls, but perhaps somewhat different in style. At Abæ and Elataea, in Phocis, is another curious variation, with curved lines, which the writer of this article has accounted for in the above-mentioned work printed at Berlin, by observing that another tribe of Thessalian Pelasgi built them.

This style is traced through Ætolia, to Ithaca, Cephallenia, and Epirus. We may suppose that the walls of Spina, which the second Pelasgic colony fortified on landing in Italy, were of the same construction. Near Amiterno, a wall called Muraccio, or del Diavolo, found by the late Mr. Dodwell, is built in the same manner. Proceeding with the second colony of Pelasgi from Dodona, along the valley of the Velinus, in their progress toward the centre of Italy, the wall of Lista, one of the first cities built and fortified by them, bears a most striking resemblance to the earliest cities of the Arcadian Pelasgi. Of this a specimen is given in the

[* Numerous specimens of the polygonal style of construction have been discovered by Sir C. Fellows, in his recent valuable researches in Lycia: but far from lending any support to the Pelasgic theory, or confirming the supposed Lycian origin of the Cyclopean architects of Tiryns, these walls, like those just referred to, are in most cases of demonstrably late date, and are sometimes found resting on, and supported by, masonry of the most regular Hellenic style.—E. B.]

article *History*. Bathia, near Lista, is in the same style; and Mr. Dodwell found Trebula also, near Reate, Pelagics. Palatium, the mother of Rome, is another good example. (*Vide History*.) The whole valley of the Equicoli, in which were the cities mentioned by Dionysius, presents numerous instances of the Pelasgic style. By this valley, the Pelasgi penetrated to the South; where Alba, the Lucus Angitiæ, Antina, Atina, Casinum, and Arpinum, are all testimonies of the presence of this people, who, uniting with the Aborigines, drove out the Siculi. The gate of Arpinum in the citadel, so curiously resembles that of the lions at Mycenæ, that it would seem one must have been a copy of the other; the subject is one of great interest, and worthy of investigation.—Another outlet, toward the south from Reate, whence these expeditions against the Siculi commenced, was the valley of the Telonius, by which a colony arrived in the plain of Latium, building Cameria, Corniculum, Ameriola, Medullia, and Cænina, all of polygonal masonry; and continuing it in all places where the softness of the tufo did not tempt them to resort to parallelograms. At Empulum, reached by the glens of the Telonius and the Anio, in the vicinity of which place tufo is to be found in great abundance, they seem to have erected walls of this material for the first time; in this instance, however, they still preserved their polygonal style; (*vide Empulum*;) but Tibur, the next place they arrived at, was walled with parallelograms.

This colony seems also to have visited Præneste, Anagnia, Ferentinum, Artena, Alatri, and Veroli. The style is found as far as Atena; (a little to the south of Salerno;) but from this place, down to the southern extremity of Italy, and throughout Sicily, (where only one tower at Cefalù presents an example which resembles the Pelasgic,) the parallelograms of the Greeks of Magna Græcia prevail.

Toward the north the cities of the Pelasgi and Aborigines united, (wherever soft materials or very distinct natural horizontal courses of calcareous stone do not occur,) present the same species of Pelasgic masonry:

thus Almeria or Ameria, Saturnia, and many others, bear testimony to the extensive dominion and influence of the Pelasgic race.

Rome having been, in its earliest state, a colony of Palatium*, and its population being afterwards mixed with every other tribe of Pelasgic descent that inhabited either Latium or Sabina, it is by no means surprising that where the materials employed were of hard stone, they should have adopted the style of building brought by the Pelasgi from Greece. Thus Signia, Norba, and Circeii, were fortified by their kings in the Pelasgic style; and in works of a later period (as in the villas of Tibur, and in the substructions of the Valerian and Salarian roads†,) the same style may be observed;—which the Romans continued to follow, at least occasionally, till brick, or the *opus reticulatum* superseded the ancient solidity of ponderous blocks, and works of magnificence were no longer undertaken.

The walls of many of the Italian cities, which are to the present day so justly admired for magnificence and durability, are precisely those to which the expression “muro ducta Colonia” is applied by historians‡, a cir-

* Varro says (lib. v. § 53,) that the Palatine at Rome might have been so called from the Palatini or Aborigines, who, coming from Palatium, in the neighbourhood of Reate, occupied the spot.

† The substructions of the Appian Way, in the Vallericcia, are built with soft volcanic stone; and though not quite regular, have the usual tendency to alternate courses of long and short stones. When, however, the Appian quits the volcanic country, and is sustained by hard limestone substructions, as beyond Terracina, and in the Gola di Itri, the irregularity increases, and in all parts the polygonal style, or a near approach to it, may be perceived, though the strata of limestone in the country are usually horizontal. Mr. L. Meason has lately discovered walls at Ceperano, irregular, but not polygonal. They are, however, of a softer species of limestone.

‡ Sir W. Gell here evidently refers to the treatise known by the name of Frontinus de Coloniis, for the peculiar expression “muro ducta colonia” occurs in no other author. But very little reliance can be placed on this authority. The so-called treatise is in fact a collection of mere fragments, perhaps originally taken in part from a work by Frontinus, but abridged, mutilated, and patched together by some very ignorant grammarian, or mere scribe, at a much later period. On this point, no one, I think, who has really examined the subject can hesitate to agree with the last editor Goesius. (*Rei Agraria Auctores*,

cumstance strongly confirmatory of the Pelasgic descent of the Romans, whether as Trojans, or as Pelasgic Aborigines. Casinum, Signia, Norba, Circei, Verulæ, Alatrium, Ferentinum, and Privernum, are of this number; and to these, Nuceria, Atella, Caudium, Acerræ, Sora, Telesia, Calatia, and many others might be added*—though in these places the walls are less imposing than in those first named. Aufidena of the Samnites seems an example of a still more rugged style, so nearly resembling the Tiryinthian, that one would be disposed to call its masonry Cyclopian; but from Frontinus we learn that haste in building was the cause of its exces-

p. 156.) What the precise import of the term “muro ducta colonia” may be it is not easy to say: but it seems difficult to believe that it has any reference to the construction of the massive walls of which the remains are referred to by Sir W. Gell. The greater part of the colonies spoken of by the supposed Frontinus are not the *early* Roman colonies, but those sent out by Sylla, Cæsar, and Augustus, or by later emperors. Thus, in the instance cited just below of Aufidena, the words “milites cum lege Juliâ deduxerunt,” at once shew that this was one of the military colonies established by Julius Cæsar for the reception of his veteran troops. Now it is perfectly possible, and even highly probable, that the *early* Roman colonies, such as Signia and Norba, as well as Sutrium and Nepe, may have been fortified with great care, and that the walls now remaining may be the same as were then constructed; but the erection of such massive defences around small towns in the heart of Italy so late as the time of Cæsar appears altogether incredible. The case of Signia also will serve to show how little dependence can be placed upon any inference from this authority. We here find: “Signia. muro ducta. colonia. a militibus et III. vivis munita.” The punctuation here given is that of Goesius’s edition: and it seems probable that it is correct, and that the words “muro ducta” should in all cases be separated from “colonia,” as we find not unfrequently, “oppidum. muro ductum. colonia,” and sometimes “municipium, muro ductum.” But that these last words cannot relate to the magnificent Cyclopean walls which surround Signia is evident, for the “milites” at once point to one of the *military* colonies, none of which were earlier than the time of Sylla, whereas there is good reason to believe the walls of Signia to date from the colony settled there by Tarquin, and this is the view of the subject taken by Sir W. Gell himself, (*see* above p. 332,) though he elsewhere (*see* Signia,) cites Frontinus to prove that they were built by the Romans.—E. B.]

* Could these towns have existed without regular walls up to the time of the Romans, trusting for defence to their positions, and to the continuous line of their houses—which were so well united as to represent one vast castle?

sive roughness. "Aufidena, muro ducta colonia, iter populo debetur P. X. *milites* eam lege *Italica* [*Julia* in Goesius's edition, which is certainly its true reading,] sine colonis deduxerunt."

Having now shown that, during their prosperity, the Romans were in the constant practice of erecting in the Pelasgic style, such fortifications and substructions as were of calcareous stone; and that this style may have been introduced into Italy, and have descended to them in a manner perfectly consonant to received history,—it may not be amiss, for the benefit of travellers and students, to state that the Pelasgic was not only in use before the Cyclopian, but that, though confounded with it in the imaginations of many persons to the utter confusion of history, it is totally distinct, and is absolutely incompatible with the description of the Cyclopian, as given by Pausanias—the only author who has mentioned the characteristics of that style*. Speaking of the walls of Tiryns, he says, "They are built of rough stones, which are of such a size that the least could not be drawn by two oxen. Anciently small stones were inserted in the interstices, by which the great blocks were more firmly connected together."

Now, the walls especially called polygonal have none of these characteristics. Each stone is carefully hewn into angles, so that it shall exactly correspond with those which are contiguous; and no small stones are, or could be inserted, there being no interstices to be filled up.

We are not, however, to suppose that the Cyclopes were unable to cut stone; for the lions over the great gate of Mycenæ, and a head of Medusa, upon a wall at Argos, are of Cyclopian workmanship.

Perhaps the Cyclopes did not build towers to their walls, unless a gate, as at Tiryns, or a projecting rock, as at Mycenæ, required something approaching to the form. The poets, however, speak of their towers, confounding them with Pelasgic buildings. At Abæ, in Phocis, there seem to have been no towers; and this

* See note to p. 112.

city continued in the state in which the Persians had left it after the sack.

The Pelasgi had existed in Sicyon and in Argos from the year 1856 B.C. Lycosura must have been walled 1800 years B.C.; Tiryns was built, or at least carefully fortified, four hundred and thirty-six years later; and that by foreign artists called Cyclopes from Lycia, who brought with them a new style of masonry so different from that which had till then prevailed, that Pausanias, the best antiquary of Greece, found it necessary to give a particular description of it. Now, part of the wall on the west side of Tiryns is polygonal, like that of many other cities of Greece; and this may have misled those who had not well considered the question, or had not examined the walls on the eastern side. That on the west could not be the portion to which Pausanias alludes; but if another part of the fortress presents another style, and that exactly corresponding to his description, that and that only can be the true Cyclopedian. At Mycenæ also, a portion of the walls, where a breach probably had been made, appears to have been repaired with Pelasgic polygons; but it differs widely from the rest of the inclosure, in forming which Perseus was assisted by the Cyclopes.

We have seen that Lycosura was walled with irregular polygons; and we know, from inspection, that in the Argive citadel of Larissa, which is of course the oldest portion of the circuit, the masonry is polygonal or Pelasgic. At Sicyon also the wall of the citadel was polygonal; and all these existed so long previous to Tiryns, that there can be no question as to the Pelasgic being the most ancient method of building employed in Europe; and it continued to be occasionally used by the Romans and other descendants of the Pelasgi, to so late a period, that Vitruvius gives direction for the construction of walls in this style*; whereas the Cyclopedian

[* It is difficult to conceive to what passage of Vitruvius Sir W. Gell here refers; but it is quite certain that he does not give directions for the construction of walls in the polygonal style. Had he done so, it would have settled at once all question with regard to the use of that style by the Romans, which, as is well known, has been vehemently con-

seems to have perished with the single family of architects, who introduced it into Europe under Prætus. It is remarkable that Homer applies only to Gortyn, or Gortyna, in Crete, the same epithet which he uses for Tiryns—*τειχιοεσσα*. (Il. B. 946.) An examination of the ruins of this place would be of use, in order that it might be ascertained whether they have any relation to the buildings, which the Lycian builders erected in Argolis.

PERCILE.

A small town of eight hundred and sixty-one inhabitants, situated near Licenza and the Sabine farm of Horace. The entrance of the valley of Percile is now called La Rustica, a name which has been supposed to indicate the site of the Ustica of the poet. The place is most singularly secluded, and is the property of the Borghese family.

PETRONIA.

A river below the Almo, mentioned by Festus, as flowing into the Tyber. It is highly probable that this was the Fosso di Fiorano, which, after uniting with another stream, (in very ancient times the outlet of the Alban Lake,) runs into the Tyber more than four miles below Rome, under the name of Valca. At some distance before its junction with this second stream, it passes near the Campus Sacer Horationum on the Via Appia; where, in the article *Festi*, it has been shown that the Ambarvales sang their hymns, on the ancient and original limits of the Roman territory.

Festus shows that certain ceremonies were performed

troverted, and still is so, by many antiquarians. The proofs brought forward by Sir W. Gell, and by other writers, would however seem sufficient to convince the most sceptical, that this style continued to be in use down to a late period of the Roman republic, though we may well be permitted to doubt how far their employment of this mode of building was connected with their Pelasgic origin. On this subject the editor may be allowed to refer the reader to an article in the *Classical Museum*, vol. ii., in which he has examined and brought together the various arguments that have been adduced in regard to it.—E. B.]

here. “Petronia amnis in est Tiberim perfluens, quam magistratus auspicatò transeunt, quum in campo quid agere volunt—quod genus auspicii peremne vocatur: amnem autem fœmininè antiqui enunciabant (voc. Petronia, p. 250, ed. Müller).

PHAONTIS SUBURBANUM.

The villa of Phaon, the freed-man of Nero, where that emperor terminated his life, with the assistance of his secretary, Epaphroditus. It was four miles from Rome, and was situated between the Nomentan and Salarian Ways.

There is a spot on the high flat, to the right of the Ponte Salaria, and to the left of the Ponte Nomentana, not far from Cecchini, now marked by a tall pine, which must be near this villa.

PIETRA PERTUSA.

A singular valley below the Flaminian Way, on the left of that road, and not far from Borghettaccio on the right. At one period, it was evidently a lake. The bottom is now a flat meadow, with two rocky mounts, which appear like islands. On the smallest is a tower, the base of which is ancient, and of brick: the superstructure is of stone, in alternate layers of black and white.

A road ran to Pietra Pertusa from Veii, and appears to have mounted to the Flaminian Way by a curious excavation in the rock, whence the name is derived.

Vespasian, says Procopius, (Rer. Got. ii.,) cut certain rocks, called Petra Pertusa, to admit the passage of the Flaminian Way; but these seem to have been on the Apennines, on the road to Forlo and Fossombrone. One author says, however, that a place near Ad Gallinas is that intended; but the cutting there does not assist the Flaminian Way, only facilitating the ascent to it.

PIGLIO, IL. (*Vide CAPITULUM.*)

PIMPINARA; PLUMBINARIA; SACRIPORTUS.

Sacriportus, or Plumbinaria, (perhaps also Fluminaria,) the place at which Sylla and Marius fought a great battle, and whence the latter, being routed, retired to the neighbouring Præneste, was probably the modern Pimpinara, a place five miles from Valmontone, on the road to Anagni, and about thirty from Rome. The rival chiefs respectively occupied Præneste and Signia, so that Pimpinara, lying between Palestrina (Præneste) and Segni, (Signia,) is not unlikely to have been their place of meeting; and the resemblance between the ancient and modern names, Plumbinaria and Pimpinara, tends to strengthen the supposition.

The battle is thus referred to by Lucan:

“ Jam quot aquæ Sacri cecidere cadavera Portum.”

Lib. ii. 134.

Perhaps Valle Sacco, (where there are vestiges of antiquity,) at a short distance from Valmontone, may be the Sacri Portus, and the tall tower of Pimpinara, the place called Fluminaria.

PISCIANO.

A town of one thousand one hundred and sixteen inhabitants, and with a baronial mansion, situated on the top of a mountain ridge, running parallel to the eastern side of the mountain of Guadagnolo. The position is agreeable in the summer, but the high and precipitous range of the Guadagnolo on the west must exclude the rays of the declining sun in winter. The mountains attract to this district a double portion of clouds and rain. The roads are bad; being at all times impassable for carriages, and, in wet weather, inconvenient on horseback, though they might with ease be made good; and not only Pisciano, but several other large communities in the neighbourhood would profit greatly by their improvement.

PLUMBINARIA. (*Vide* PIMPINARA.)

POLI. (*Vide* BOLA.)

POLITORIUM. (*Vide* LA GIOSTRA.)

POLUSCA. (*Vide* SATRICUM.)

POGGIO MINTETO.

A town of Sabina. The word Poggio, which signifies a height, seems to have been expressed in the Latin of the middle ages, by Podium. There are one thousand five hundred and sixty-nine inhabitants.

POGGIO NATIVO.

A village of six hundred and ninety-five inhabitants, situated in Sabina, on the border of the Map; the details of which were not observed.

PONTE DEL CIPOLLARO. (*Vide* VIA APPIA.)

PONTE DELLE STREGHE. (*Vide* APPIOLA.)

PONTE DI S. ANTONIO.

The picturesque remains of an ancient aqueduct near Gericomio and the villa of Hadrian.

PONTE LAMENTANA.

The bridge over the Anio, on the Via Nomentana, —whence the name.

PONTE LUCANO.

The bridge over which the road to Tivoli passes the Anio below the town. The arches are ancient, and not very well built. The Plautian monument remains at this bridge in a state of tolerable perfection, although, in the middle ages, it seems to have been used to defend the passage. On the right, after crossing the river, is a place called Galli; and traces may be seen of the ancient road from Gabii to Tibur, now almost impassable, even on horseback.

PONTE LUPO.

An ancient aqueduct, not far from Gallicano, very picturesque, and in good preservation.

PONTE MAMMOLO.

A bridge over the Anio, on the road to Tivoli. This being described in all the Roman guide-books, requires no further notice.

PONTE MOLLE.

The ancient Pons Milvius or Emilius, two miles from the Porta del Popolo at Rome. This was the scene of many of the profligate adventures of Nero. The Tyber is here a very fine river, between four and five hundred feet in breadth. The bridge is in part ancient, and partly modern.

PONTE SALARIA, *or* SALARA.

The last of the bridges across the Anio, on the Via Salaria, or Sabine road.

PONTE SODO. (*Vide* LA GIOSTRA.)

PONZANO.

A small town of 710 inhabitants, situated in the pretty and well-wooded country between Mount Soracte and the Tyber.

PORCARECCIA.

On the road between Rome and Boccea, or Buccia, are two large farm-houses of this name: it is not improbable that they may have been originally so called from the number of pigs fed in the neighbourhood. In the vicinity, probably, was one of the Septem Pagi taken by Romulus from the Veientes. The country is undulating, and prettily wooded.

PORCIGLIANO.

A large house, or rather a castellated village. There are two roads leading to it; one from Decimo, which

passes through the Silva Laurentina, and another from the Osteria di Mala Fede, on the road to Ostia: the former is a very indifferent road; the latter is somewhat better.

There are no vestiges of remote antiquity, and the situation is absolutely indefensible, or Porcigliano might be supposed Laurentum.

PORTO; PORTUS ROMÆ; PORTUS ROMANUS;

‘Ο ‘Ρωμης Λιμην.

Portus, says Procopius, was a hundred and twenty-six stadia from the city, a little below the spot where the Tyber, at fifteen stadia from the sea, divides into the two branches which form the Insula Sacra, the right branch of which fell into the port. The plan of what may be called the city, its circular temple, and other remains, have lately been ascertained and measured by Sig. Canina, a celebrated Roman architect, who has excavated, and published an account of the ruins. Pirro Ligorio had already done something of the kind, but without equal enterprise.

The road, as it now exists, has been already described in the account of Fiumicino. According to Leo Baptista Albertus, an architect who examined the ancient Via Portuensis, the pavement presents evident signs that one side of the way was appropriated to travellers to Rome, and the other to such as were proceeding in the opposite direction.

It appears that Julius Cæsar was the first who thought of making a port on the right branch of the Tyber; a design which Claudius put into execution. The great ship, which brought the obelisk from Egypt, having been sunk in front of the port, as the beginning of a mole against the sea, he built a Pharos upon it. The great basin which exists at present at Porto, and which still retains its hexagonal form, was excavated by Trajan; but the Portus Augusti is represented on medals as circular*. On the medals also are repre-

* There were two harbours at this place: the interior and hexagonal port, called Portus Trajani, and an exterior port, called Portus Augusti.

sented slips, or places for the construction of ships, and many of a similar shape are still to be seen round the basin. A short passage, and then an external defence of two moles, formed the exit from the basin to the sea,

A cut from the right branch of the Tyber served to fill this basin with water; but, at the same time, exposed it to be choked up by alluvial depositions. The mole also in front, meeting the current of the river, must have quickly arrested a great proportion of alluvial soil, and, within the space of a few years, have rendered the whole useless; but the interior, or *Portus Trajani*, was not subject to the same inconvenience.

The moles, (indications of which are still apparent,) are laid down on the Map in a sufficiently intelligible manner, so that it may at once be seen how much the depositions of the river have added to the shore. An excavation could not fail to afford a variety of curious and interesting information, and it cannot be doubted that the expenditure would be amply repaid. These moles were, at one time, richly adorned with statues, trophies, and other ornaments.

In the early times of Christianity, Porto was a bishopric. The church, the bishop's house, and a tower, are now almost its only remains. *Sig. di Pietro* has a new white house on the border of the *Portus Trajani*; and there is a bridge of boats over the river to the *Isola Sacra*.

Leo IV. is said to have contributed to the destruction of the *Portus Romanus*, to prevent the landing of the Saracens; but the term is undefined, and perhaps did not apply especially to Porto, as this harbour must have already become of little or no use.

It is difficult, owing to the little care taken by ancient authors in distinguishing Ostia from Portus, to state the epoch of the first foundation of the latter; but it seems to have gradually increased round the port, from the time of the construction of the harbour by Claudius. It is mentioned in an inscription of Galba. Pliny speaks of a colony of veterans there, and also of a town. Trajan repaired the port of Claudius; and the inner basin, which now remains, and which he sur-

rounded by magnificent buildings, was entirely his own. Portus then became a city. Constantine extended the walls, so as to take in the circular temple of Portumnus. It became of immense consequence to the city of Rome for the supply of grain. On this account Alaric took it in the year 408, previous to the capture of Rome. Not long after this, the two mouths of the Tyber are distinctly mentioned in history for the first time. Genseric, in 455, is supposed to have taken Porto. It is mentioned by Cassiodorus as a rich and agreeable place. Vitiges, says Procopius, attacked Porto in 537, and Ostia was then without walls. A road ran at that time along the vale of the Tyber to Rome, without mounting the eminences as at present. Totila took Porto in 545; Belisarius was master of the place soon after; and in 548, it was retaken by Totila. In 552, Porto belonged again to the Greek emperor, but it seems never to have recovered its former lustre, and must have declined in population and wealth. Nibby, who has written a work on Porto, shows that in the ninth century the place was abandoned. The Saracens seem to have landed here in 828: certain Corsican exiles were established at the place in 852, and were plundered by the Saracens in 876. The attempts of the popes to re-establish a colony seem always to have failed. In 1019 there were only a few guards in a tower at Porto, although there was a bishop. It seems that the tower, or Pharos, remained in 1461.

Nibby gives a table of the increase of the Continent, in the vicinity of Porto, as follows:—From the year 103 to 1450 the sea had receded one hundred and fifty French metres; from 1450 to 1662, nine hundred and fifty metres; from 1662 to 1774, four hundred and fifty metres; and from 1774 to the year 1827, one hundred and eighty more metres were added to the land. The whole amounts to one thousand seven hundred and thirty metres.

The Isola Sacra is said to have been a delightful spot. Its appellation, Libanus Almæ Veneris, has been already noticed under the article *Ostia*; Anastasius says that in the ninth century it was called Arsis. A place

belonging to the Veientes bore a similar name.—The greater part of the information contained in these concluding paragraphs is taken from the work of Professor Nibby.

PRATONE. (*Vide* GENARO Mt.)

PRÆNESTE, now PALESTRINA. Πραινεστος.

Πραινεστον.

Festus and Cato derive the name Præneste, from the situation of the place—"Quia montibus præstet;" but this derivation seems fanciful: for though the citadel of Præneste is singularly elevated, yet the mountains behind are so lofty that these rather may be said to command Præneste. Servius ascribes its name to the Πρινοι, (*ilices*,) which grew on the spot. Its mythological founder was Prænestus, (descended by Latinus from Circe and Ulysses,) or according to others, Cæculus. It was anciently called Stephane, and also Polysthephanos, evidently Greek names.

The citadel was said by the ancients to be two stadia, or above one thousand two hundred feet higher than the city. It is probable that the castle on the summit of the hill, appearing like a mural crown, gave to the place its ancient name Stephane*.

Præneste was a very ancient city, being even in the time of the Siculi the residence of a king named Herilus, (said by Virgil to have been slain in defending his country from the Latin invaders,) and, like Tiber, had several dependent towns—Livy says eight. It was for some time preserved from the grasp of the Romans; but was at last reduced to the condition of a colony and municipium. The walls, the opulence of the city, and its almost impregnable position, may probably have contributed to delay its subjection to the Roman yoke. It suffered greatly in the wars between Marius and Sylla. Having been selected by the former as his

* Mycenæ, whose citadel is described by one of the Greek poets, as with brows surrounded with a mural crown, presented a similar appearance.

stronghold, on account of its great strength, Sylla, upon his return from the war against Mithridates, compelled its submission, revenged himself on the unfortunate inhabitants by an unsparing massacre, and ruined the city. He, however, afterwards restored it.

The towns of the Prænestine territory, (of which history has left us little or no account,) were probably situated in the Montes Prænestini, or around them. Of some of them, the villages between Palestrina and Subiaco, (at one of which called Civitella, the remains of a wall, in large irregular blocks of limestone, or the substructions of a temple, are yet visible,) [*vide* Civitella,] probably occupy the sites. The territory of Anagnia, which possessed also several smaller towns, must have bounded the land of Præneste in that direction.

Like very many of the ancient Greek cities, it was built upon a mountain, cut off from the higher chain by a deep ravine. The summit was occupied by the citadel, which may be supposed the original town; whence, as the population increased, two long diverging but irregular lines of wall descended toward the plain below, which were united at the base by a third. The walls are yet to be traced in almost every part. Those of the citadel were constructed in irregular polygons, and of the limestone found on the spot; nor were those of the lower city essentially different, either in material or workmanship. They remain in many places, a magnificent specimen of the style of Pelasgic fortification*; and prove the veracity of that history

[* The expressions here used by Sir W. Gell, would be apt to give an exaggerated idea of the remains visible at Palestrina; for though numerous and extensive portions of the ancient walls still exist, these are by no means comparable in massiveness or grandeur, to those of Segni, Norba, and Alatri: the traveller who would wish to judge of the imposing character of this style of construction, must visit one or other of the three cities just mentioned. The walls of Arpino are but little inferior to these. Among the remains at Palestrina, the successive tiers of terraces composed of polygonal blocks, which support, and are in great part, masked by, the houses of the lower town, are especially worthy of notice, but from the close connexion of these with the remains of the Temple of Fortune, it may well be questioned whether they are of older date than the restoration of that temple by Sylla.—E. B.]

which derives from Greece, much of the civilization of ancient Italy.

From the summit of the citadel of Præneste, now called the Castello di San Pietro, the view over the plain of Rome, and of the valley of the Hernici toward Anagni, is splendid. Both Pyrrhus and Hannibal are said to have ascended this eminence to behold the city of Rome; but the distance being not less than twenty-four miles, they could have reaped but little advantage from their survey. In fact, except the dome of St. Peter's, but little of the capital can be distinguished.

In the Castello di San Pietro is the church of that saint; and a population of 210 inhabitants. The place has a most forlorn appearance, and is strewn with the ruins of a more populous modern town. A good zig-zag bridle-road has been constructed from the town of Præneste below: this, though not flourishing, has a population of 3,530 inhabitants.

The lowest part of the city of Præneste appears to have been occupied, after its restoration by Sylla, by the Temple of Fortune and its precincts, of which a very great proportion seems of Roman, and even of imperial times. Cicero gives a curious account of the institution of the divination called the *Sortes Fortunæ Primigeniæ Prænestinæ*: "Numerius Suffucius having, in consequence of frequent dreams, excavated in a rock, found a piece of oak, on which the necessary ceremonies seem to have been inscribed in ancient characters. The place was inclosed, honey flowed from an olive-tree on the spot, and the Temple of Fortune was erected on or near the site." (*De Divin.* ii. 41.) In the time of Cicero, the credit of the *Sortes Prænestinæ* had much diminished.

Between Zagarolo and Palestrina, after passing the Villa Barberini, the modern road falls into the ancient Via Prænestina, which was connected with the Via Labicana by a viatrium, or cross road. A long tract of this yet remains, well paved with its ancient polygons. Below the modern town, at a spot supposed to have been the forum, the carriage-road turns to the right, under the ruins of a Roman wall, at the end of which it enters

Palestrina by the Porta del Sole. Here, on the right, the ancient wall is visible, so that the city must have extended to this point. The other gates are, the Arco di Ferro, the Portella, and the gate of San Francesco.

Palestrina is a dirty and ill-built town, with crooked streets, and decaying houses. There is a cathedral church erected on the ruins of one of the numerous edifices contained within the precincts of the Temple of Fortune, or perhaps on those of the temple itself. Four columns now built into the front of a house, corresponded with four others on the opposite side of the cathedral. Flights of steps ascended to terraces; on one of these, (now included in the Barberini palaces,) were two semicircular recesses, or scholia, both of which were paved with beautiful mosaic; as is proved by one of them still existing there*. Above were more steps, and a large quadrangular portico, having in the centre a circular temple, or Tholos, probably the spot where the Sortes Prænestinae were consulted. All this has been lately ascertained, and published by Professor Nibby and a professional architect.

The situation of Præneste, on a hill projecting from a lofty range of mountains, and exposed to the breezes which sweep down the valley of the Hernici, and through the opening between the range of Lepinus and the Alban hill, rendered it an agreeable summer residence for the Romans, many of whom erected villas in the neighbourhood.

PUPINIA.

A place eight miles from Rome, on the Via Gabina. "At Pupinia," says Columella, "Attilius Regulus had a farm of poor land, and with bad air." The place is still unhealthy. (*Vide Gabii.*)

PUNICUM. (*Vide MARINELLA.*)

* The subject of the famous Barberini pavement has been shown by the Abbate Fea, to represent the inundation of the Nile, and the buildings of Egypt.

PYRGI; PYRGOS; SANTA SEVERA.

According to Servius, Pyrgi was a great fortress at the time when the Tuscans were pirates; and Diodorus [xv. 14], speaking of Dionysius of Syracuse, says that under pretence of suppressing piracy, that tyrant attacked Pyrgi. Diodorus, who is seldom quite correct, adds that "Pyrgi was the port of Agylla,"—though this place was celebrated for taking no part in maritime robbery*. (*Vide Agylla*, p. 14.) Strabo [v. p. 226] says the port of Cære (Agylla) was fifty stadia from Pyrgi. The Cæretani were, however, interested in the defence of the temple at Pyrgi, (dedicated, according to Aristotle, to Leucothea, or, according to Strabo, to Eilethua, or Lucina,)—for, says Diodorus, when Dionysius, allured by the riches of its temple, attacked Pyrgi, the inhabitants of Cære hastened to the defence of the castle, which had only a small garrison.

At Santa Severa, which is a little to the left of the road to Civita Vecchia, after passing the plain below Cervetere, is a modern fort, (of little consequence as a fortress, but very picturesque,) where many vestiges of the ancient establishment are visible†. There is a

[* Diodorus himself says expressly that Agylla took no part in the piratical expeditions of the other Tyrrhenians, and that this was a mere pretence on the part of Dionysius. But he is certainly correct in calling Pyrgi the port or rather naval station of Agylla, and Strabo also says the same thing. The passage of the latter author, which Sir W. Gell has wholly misunderstood, is as follows: "From Gravisæ to Pyrgi is a little less than a hundred and eighty stadia: it (*i.e.* Pyrgi) is the naval station of the Cæretani, at a distance of fifty stadia," (that is to say, from Cære). Some manuscripts have *thirty* stadia instead of fifty, and this reading is adopted by the last editor, Kramer. Though much below the true distance, it seems to be confirmed by a passage of Pliny (*II. N.* iii. 8), "Pyrgi, Cæretanus amnis et ipsum Cære intus M. passuum iv."—E. B.]

[† The remains of Pyrgi have been fully examined and described by the Cav. Canina, in the *Annali dell' Istituto*, tom. xii. p. 34—44. It is very remarkable that the walls which surrounded the ancient city were constructed with polygonal blocks in the so-called Pelasgic style; the stone employed being a hard calcareous one, derived from the neighbouring hills: while those of Cære, as already mentioned, being built of the soft tufo, are composed of rectangular masses. It would be difficult to find a stronger instance to show that the adoption of the polygonal style resulted solely from the nature of the material employed.—E. B.]

small shelter for boats at this spot, which being near the Monte Rossi, and the hills at La Mola, is much less desolate in appearance than the rest of the coast.

QUERQUETULA; *now* CORCOLLO?

A town of the Latins, and among those enumerated by Dionysius, (lib. v.) as joining the Tarquins after their expulsion.

Querquetula might naturally be expected to have been in that part of the Roman territory which lay beyond the Porta Querquetulana*; and such is the position of Corcollo—a place on the road between Rome and San Vittorino, or between Gabii and Hadrian's Villa.

At Corcollo the rock is cut off from the rest of the high land by a deep artificial channel, the stone having probably been employed in the construction of the walls and houses of the town. The whole rock is so cut (being in all parts perpendicular) that the town could have required very little defence, beyond that afforded by its position. It is one of the most singular places in the Roman territory. There is at present a solitary farm-house on the spot. A hollow way has been contrived from the valley below, on the west side, as an ascent to the platform of the town.

REDICICOLI.

A farm-house near the site of the ancient Fidenæ. It stands upon a little hill in the valley of the Fosso di Malpasso. There is nothing particular in its position; though Sig. Martorelli, the historian of the Siculi, has exalted it into a royal habitation of one of the kings of the Siculi: but his only authority is its name.

REGILLUM; REGILLÆ; REGILLI.

A Sabine town, whence Atta Clausus, afterwards Appius Claudius, about the year 250 U.C., fled to Rome, with a great number of his dependants. (Liv. lib. ii. 16.)

* See note, p. 180.

In the absence of all documents, it may be conjectured that either Nerola or Monte Libretti (both of which seem situated too advantageously to have been neglected) was the Regillum of the Sabines. The Emperor Nero, of the Claudian family, was named from a Sabine word, signifying strength or force*; and Nerola may perhaps be a Sabine appellation of similar signification, given to it in consequence of its commanding position.

Ortelius says that Dionysius gives one hundred and sixty stadia, or twenty miles, as the distance of Regillum from Rome, and that it was near the Tyber. It cannot, therefore, have been at Moricone, which is not less than twenty-five miles from Rome. Palombara would not be far from the distance required, if any vestiges could be discovered. Castel Chiodato and Cretone would be still nearer to the distance named by Ortelius. It would be difficult to reconcile the historical details of this city of Regillum with any thing which might be found on the hill at the lake below Colonna, supposed by some the famous Lacus Regillus. There is a tumulus, but the place is too distant from Sabina.

Regillum must have still existed in the year 305 U.C., for Caius Claudius, the uncle of Appius Claudius, retired thither during the commotions occasioned by the ambition of the Decemvir. (Liv. iii. 58.)

REGILLUS LACUS.

At the Lacus Regillus, one of the most powerful combinations of the Latins against the Romans was terminated by a defeat, in which Castor and Pollux were supposed to have assisted, and to have left the impression of their horses' hoofs on the rock.

It has been usually supposed that which still exists

[* It would be more correct to say that the first of the Claudian family who bore this name derived it from the Sabine word here mentioned, which, as pointed out by Mr. Donaldson (*Varronianus*, p. 82), is evidently connected with the Roman "nervus," and the Greek νεῦρον —E. B.]

under the town of Colonna, (the ancient Labicum.) This lake, however, was too near Labicum to be in the Tusculan territory, in which the Regillus is said to have been: (*vide* Liv. ii. 19:) though Labicum may possibly have ceased to exist when the account was written, and its possessions have been transferred to the Tusculani. On the top of the hill at this lake, which seems to have been called by the name of St. Praxede, or Prassede, is a tumulus, which, if it be the real Regillus, may be the trophy in honour of the Roman victory. It has never been well examined.

At Cornufelle there is another lake, now drained; this was certainly in the Tusculan territory, and there is good reason to suppose it the Lacus Regillus. (*Vide* Cornufelle.)

REMURIA.

The place at which Remus intended to have built his city, about thirty stadia from that of Romulus. [The expression of Dionysius is about thirty stadia from Rome, not from the city of Romulus on the Palatine.] (*Vide* Dionysius, lib. i. c. 85.)

Above the Basilica of St. Paul, on the Via Ostiensis, (*vulgò* San Paolo fuori le Mura,) but on the other side of the road, is a steep precipice, which may very probably have been that selected by Remus for the citadel of an infant city. It is marked in the Map.

Other authorities assert that "Remurinus Ager was possessed by Remus, and Remora was the city of Remus, on the top of Mount Aventine, where was a place called Remoria*." (*Pompeius Festus*.) The Aventine Mount may, indeed, have been the place

[* This is inaccurately translated: the words of Festus (as given by Paullus Diaconus) are, "Remurinus ager dictus quia possessus est a Remo et habitatio Remi Remona. Sed et locus in summo Aventino Remoria dicitur, ubi Remus de urbe condenda fuerat auspicatus." It seems clear that there were two places called Remoria or Remuria, one on the Aventine, the other at the distance from Rome alluded to by Dionysius; and both of course connected by tradition with Remus, though the real origin of the name, as pointed out by Müller, was probably from *remores*, a term of augury for birds of unlucky omen.—E.B.]

whence Remus observed the flight of the vultures; though he may have previously fixed upon the spot indicated by Dionysius, for the site of his intended city.

RIANO.

A village not far from the ancient city of Capena, consisting at present of three hundred and forty-six inhabitants. The country is very agreeably disposed in pretty hills and woods, and near the village it is well cultivated. Riano, indeed, is one of the most picturesque spots imaginable. The castle of the feudal proprietor, now the Prince of Piombino, and the village, occupy the summit of a tufo rock, precipitous on every side. This rock is detached from the neighbouring hills by deep glens prettily wooded, and the precipices have been hollowed into caves—probably the sepulchres of the ancient inhabitants.

A road runs from the Via Flaminia to Riano, passing by the Capuchin convent, built by Cardinal Cesi in the sixteenth century. Here is preserved an inscription, *NTNØH*, Patro... In the foundation of a house at Riano is the fragment of an altar, of white marble, and highly ornamented, perhaps the Ara Jani, (whence the name Riano may be derived,) though from its workmanship it cannot be the original Etruscan altar.

RIGNANO.

A town, or large village, on the Via Flaminia, and near to the ancient Mutatio, which stood the next beyond that of Ad Vicesimum, at Morolo. The ancient Flaminian Way may not have passed through the precise site of Rignano, but along the valley below. The place is scarcely four miles from St. Oreste; it contains six hundred and thirty-four inhabitants.

RIO FREDDO.

A town of nine hundred and thirty-three inhabitants, near Arsoli. It was not examined in detail for this work.

ROBORARIA. (*Vide AD PICTAS.*)

ROCCA DI CAVI.

A lofty village, situated on the mountains above Palestrina. It has five hundred and twenty-one inhabitants.

ROCCA DI PAPA; FAPIA; FABIA.

The "Fabienses, in Monte Albano," are mentioned by Pliny, (lib. iii. 9).

This curiously situated town is very considerably elevated above the plain of Rome, on the edge of the great crater of Monte Cave, or Albano, commonly called the Campus Hannibalis, and consists chiefly of one steep street. Its present population is one thousand eight hundred and fifty-five inhabitants. It may be approached without difficulty from the west, passing the church of the Madonna del Tufo. It is accessible also from the side of Marino.

Upon the death of the Emperor Frederick I., A.D. 1190, the Pope being sufficiently powerful to contend with the Romans about the creation of the consuls, or magistrates, a law was passed that the consul elect should swear allegiance to the church. On this John the Antipope fled to Mont Albano, ("se ne fuggì in Monte Albano," says Machiavelli,) where a short time after he died. Now, it certainly appears that no other place on Mont Albano could afford a more secure retreat for the Antipope than Rocca di Papa; and it must be allowed, that if John, who must have been styled Pope as long as he lived, retired to this spot, the change of its ancient name, Fapia, to its more modern appellation, Rocca di Papa, is easily accounted for. At Rocca di Papa, on the volcanic rock which forms the Acropolis of the town, some remains of the fortress to which it is probable the Antipope retired, still exist.

In the year 1527, two individuals, Augustinus Strassaspata Papiensis and Jo. Marcus Papiensis, are mentioned in a Latin document among the persons who had taken refuge in the house of Cardinal Andrea de Valle,

during the sacking of Rome, so that the name of Papia was then known.

ROCCA GIOVANE.

A village perched on a high rock, very near the road from Vico Varo to Licenza. It has two hundred and eighty inhabitants.

The Abbé Chaupy and others, in consequence of an inscription which may be seen in the church of the place, have fixed upon this spot as the site of the Fanum Vacunæ of Horace. The inscription is as follows:—

IMPER. CAESAR. VESPASIANVS. AVG.
PONTIFEX. MAXIMVS. CENSOR. AEDem.
VICTORIAE. VETVSTATE. DILAPSAM.
SVA. IMPENSA. RESTITVIT.

Vacuna is considered to have been equivalent to the Juno Victrix of the Romans; and Rocca Giovane has been supposed, and not without reason, a corruption of Rocca Giunone, (*Arx Junonis*).

A little below Rocca Giovane the valley of the Digentia spreads into meadows which were once a lake. In descending, the road to Vico Varo turns to the right; another, leading to Bardella and Cantalupo, runs to the left. On the latter are the remains of a wall of polygonal blocks, which seems to have been erected to sustain the earth, and to prevent it from falling upon the pavement of the road—though, possibly, it may have been intended for some other purpose.

ROCCA MASSIMA; ARX CARVENTANA?

Rocca Massima stands on a high and precipitous rock, as its name implies. It is one of the least eligible and most inconvenient sites ever inhabited by man; and from their seclusion, the inhabitants are among the least civilized in the Roman state, appearing to live in common with their pigs and poultry. They are six hundred and seventy in number; for neither here nor at Saracinesco, an equally wretched village on one of

the mountains north-east of Tivoli, does squalid poverty seem to have any tendency to decrease the population. At Rocca Massima, and indeed in all the small mountain communities in the vicinity of Rome, the principal person of the place is the priest.

From the town there is a fine view over the Pontine marshes to the sea: and on the other side, towards Palestrina. The site is much exposed to the north winds, and indeed to every species of inclemency of the seasons.

ROCCA PRIORE; CORBIO.

A town with one thousand one hundred and twenty-six inhabitants, on the summit of a high hill, which, together with Tusculum, Mt. Fenaria, Monte Compatri, and others, compose the outer lip of the great and most ancient crater of Mt. Albano. It is a beautiful situation in the summer, but in the winter is much exposed*.

Two roads lead from the town to the valley; one toward Frascati, and the other toward the Osteria della Cava, or del Fiore, or the Selva dell' Aglio, on the Latin Way. In the year 1831, the Via Latina was repaired as far as Rocca Priore, and the ascent to the town rendered passable for carriages.

On one of the hills not far from Rocca Priore and Monte Compatri, is a convent dedicated to St. Silvester.

ROCCA ROMANA.

A mountain between Monte Rosi and the lake of Bracciano, remarkable for its sharp, peaked summit. Being seen from every part of the country, it was eminently useful in constructing triangles for the Map. Monte Rosi is about five miles distant, but Trivignano, or Trevignano, on the lake, is not more than two. In

[* It has been supposed to be the site of Corbio (as first suggested by Holstenius in his notes on Cluverius,) in consequence of the occurrence of ancient remains, which, though of small importance, are sufficient to attest the existence of an ancient city on the spot.—E.B.]

the way from Monte Rosi, at about three miles, is another, but lower hill, covered with wood, and called Monte Tupino.

A rugged path (on the right of which is a magnificent forest of lofty beeches, covering the whole mountain, and worthy of observation from their magnitude,) leads to Rocca Romana on the Monte Rosi side. On this first ascent is a sort of platform, whence the view is fine; the ascent thence to the peak is more difficult, and can scarcely be effected, except on foot. On the top of the rock was once a little hermitage, now ruined and deserted. The place is said to be the haunt of robbers, who sheltering themselves in the recesses of the forest are enabled to elude pursuit.

Falleri, Civita Castellana, with the more distant Colle Vecchio, Stimigliano, Gavignano, and other Sabine villages, are seen from the summit of the mountain; Monte Rosi also, in a line with Soracte, Monte Tupino, in a line with St. Oreste, and Mounts Pennecchio, Genaro, and Albano; and on the other side the wide expanse of the lake of Bracciano, and the towers of the castle. Few summits afford a more interesting or extensive prospect; but many of greater elevation are much easier of access.

In the same region is another hill, equally covered with wood, called Monte Ferrazzano; and a road to Sutri passes through the forest.

ROCCA SECCA.

A village in the Agro Romano, noted in the last census as having six hundred and fifty inhabitants.

ROJATI.

A village on the mountain road between Palestrina and Subiaco, the population of which is estimated at about four hundred inhabitants.

ROMA VECCHIA.

Two places which seem to have derived their appellation (otherwise unaccountable) from the circumstance

of each being placed at the extremities of the Fossæ Cluiliæ, one on the Appian, and the other on the Tusculan Way, at the most ancient limit of the Roman state. Here the Arvales performed their ceremonies. (*Vide Appia (Via,) and Festi.*)

ROME.

The Siculi, says Dionysius, were the first possessors of the site of Rome. The Aborigines, an old Greek colony, (which landed with Ænotrus, and were from him called Ænotrians,) having mixed first with the Umbrians, and then with a later and more civilized tribe of Pelasgi, became by this accession so powerful that they expelled the Siculi, whom a less degree of civilization seems to have rendered incapable of defending their possessions against their more enlightened intruders.

Except that a city called Saturnia* stood there, there is little or no tradition extant on the subject of the site of Rome, till the occupation of the Palatine Hill by Evander. (*Vide History.*) Whatever may have existed upon the Palatine Hill as the town of Evander, Æneas had no connexion with it: but Hercules (perhaps the Sabo or Sancus of the Sabines, who was worshipped at Rome as Hercules,) is said to have visited the spot.

Three hundred and thirty years elapsed between the landing of Æneas and the foundation of the city of Rome, during which period the posterity of Evander seem to have disappeared, or to have been united, possibly by intermarriage, with the family of the kings of Alba. The dominion of Alba then extended to the Tyber; but the old boundaries of the territory of Evander were known and continued; for the Arvales sang their annual hymns on the limits for many centuries afterwards, and but little jealousy was manifested by Alba, at the first foundation of Rome, which must be

* "Saturnia, ubi nunc Roma est."—Plin. iii. 9. [The city called Saturnia stood on the Capitoline hill. See Dion. Hal. i. 34; Virg. Æn. viii. 358.—E. B.]

considered extraordinary, if the ground was absolutely Alban property. The tranquillity of the Etruscan nation (then in great prosperity) during the rapid increase of Rome, is also unaccountable.

The Palatine Hill, on which the town of Evander, and Roma Quadrata, were successively situated, was a remarkably strong situation for a small city, being girded round with precipices, so as to require only slight fortifications, flat on the summit, and in the only eligible position near the river*. In the time of Romulus this hill was defended likewise by a marsh on the side of the Circus Maximus, and a second marsh occupied the spot which afterwards became the Forum†.

The inhabitants of early Rome were probably supplied with water from the fountain of Juturna; this was below and to the north of the hill, and must have been, as usual, beyond the walls, unless they descended to inclose it; it is now hidden with earth and ruins.

The Capitol was supplied by a deep well at the foot of the Tarpeian rock‡, into which buckets were lowered through an artificial groove or channel, for the passage of which the face of the precipice was cut into a perpendicular. This channel must have been protected by a wall, to prevent an enemy from possessing himself of the well. During the attack of the Gauls there existed a scarcity of provisions, but not of water.

No labour was saved by the excavation of the well at the foot of the cliff, instead of on the summit, for Mr. Laing Meason found a gallery or passage cut in the

* That of Antemnæ was already occupied. The Capitol, though higher than the Palatine, was too confined for the city of Romulus; nor could it have been completely insulated, so long as the ridge from the Quirinal was unremoved. It was also somewhat nearer to the Tyber, but the river was too distant to be of service in case of siege.

† The Forum must have always remained a marsh, had not a subterranean channel been constructed, which carried off the stagnant waters by the Cloaca Maxima to the Tyber.

‡ There was, however, no lack of water within the walls of the Capitoline Hill, the subterranean passages and galleries within the rock itself containing numerous springs, one of which is well known, from its occurrence in the Mamertine prison.—E. B.]

solid rock, for the purpose of descending from the top toward the water; it was, therefore, from some superstition, that the well was constructed beyond the walls of the fortress, which, as we have before remarked, was the case almost universally.

The other hills of Rome, with the exception of the Aventine, (and of this only one side is steep,) can scarcely be considered hills, except in comparison with the valley of the Tyber; for, like those of Constantinople, their relative elevation is to be ascribed wholly to the ravines, which a succession of land floods, in their descent to the river, have hollowed out below them. Presenting, in consequence, no natural barrier on the land side, they were defended by strong lines of wall. As a defence to the city from the Porta Collina to the Esquiline Mount, where it would otherwise have been but weakly protected, Servius Tullius constructed his famous Agger, a work of great magnificence, the vestiges of which are still very apparent.

Modern Rome, like modern Athens, has been transferred from the southern to the northern side of its ancient citadel; and in each case a diminution of strength has been compensated by the convenience afforded by a greater extent of flat ground.

The early history of Rome has been called incredible, because no ceremony, or other memorial, commemorative of Æneas, was preserved in the city; but Æneas was never there, and even his descendants came not directly from Lavinium, but from Alba. Of those recorded in tradition as having been connected with the more ancient establishments on the site of the city, memorials did exist. A notice of the passage and club of Hercules, whoever he might have been, was preserved in the Forum Boarium. Cacus is said to have lived at the Porta Trigemina, and Roma Quadrata to have extended from the area of Apollo to the steps or stairs of Cacus, near the hut of Faustulus, where Romulus lived. We are also informed by the ancient historians of Rome of the residences of the succeeding kings. Tatius, the contemporary of Romulus, lived in the citadel, which he

fortified*; his habitation being on the spot afterwards occupied by the temple of Juno Moneta. Numa lived at first on the Quirinal, afterwards in the palace near the temple of Vesta; and the Janiculum, *afterwards* [previously Pliny says, "*Antipolis, ubi nunc Janiculum,*"] called Antipolis, (*vide* Pliny, lib. iii. 9,) was the place of his burial†. Tullus Hostilius resided at the temple of the Dii Penates, in the Velia; Ancus Martius at the temple of the Lares, at the end of the Via Sacra; Tarquinius Priscus at the Porta Mugonia, above the Via Nova; Servius Tullius resided on the Esquiline, having rendered it safe by the erection of a wall and agger; and Tarquinius Superbus lived on the same spot. Now, it seems scarcely credible that all the houses of all the kings should have been recorded by history or tradition, if their existence was doubtful, and it is difficult to discover what advantage could have been expected from any inventions relative to the kings of Rome, in republican times, when the kingly name was odious, unless the inventions were such as tended to their disparagement.

It certainly appears wonderful that Rome should

* The substructions of the Capitol, however, in squared stones, possibly those yet standing under the Tabularium, were not erected till the year U.C. 400. [Sir W. Gell, who seems in general to have paid but little attention to the topography of Rome itself, has here evidently confounded the *arx* or citadel, properly so termed, with the Capitol, at the opposite end of the Capitoline Hill. It was in the former that Tatius is supposed to have lived, and where the temple of Juno Moneta was situated. The massive substructions in squared stones constructed by Tarquin, was on the contrary destined to support the temple of Jupiter Capitolinus with the area and buildings adjoining, in the Capitol proper. They had nothing whatever to do with those under the Tabularium, which, as we learn from an inscription cited elsewhere by Sir W. Gell himself, (*Addenda*), were not built till the year of Rome 676.—E. B.]

† His tomb, says Pliny, was accidentally discovered there by Cnæus Terentius, in the time of the Prætor Q. Petilius, and was found to contain certain writings, professing the tenets of Pythagoras, which, being thought too philosophical for the spirit of the times, were burnt by the magistrates. (Lib. xiii. 27.) [The absurdity of this story has been frequently shown. It is enough to remark that Numa lived near two centuries before Pythagoras.—E. B.]

have so rapidly increased in population and strength, as it is said to have done; but when the extraordinary means taken to secure this increase are fairly considered, the consequence seems natural. No other state ever pursued the policy of receiving, as an integral part of its own community, the entire population of vanquished cities. The prejudices existing between neighbouring states prevent, in general, the possibility of amalgamation; but, as the Romans had all to gain, and very little to lose, they were compelled to renounce these prejudices, and to become tolerant in every thing tending to the increase of their power. They adopted, therefore, the rites and religions of Sabina and Etruria without difficulty, though one of the first laws of the state had ordered that no strange gods should be worshipped. Under these circumstances, the rapid increase of population noted in the censuses, is no more than what might naturally be expected: the encouragements to settle at Rome were indeed so great, that several rich and powerful persons from neighbouring cities came thither with their dependents of their own accord.

After the ruinous war with Porsena, the census shows that the population had considerably decreased: and this the more confirms the truth of previous enumerations; for it is quite clear, that some parts of the transactions with the king of Clusium have been suppressed by Roman historians, who were ashamed of confessing to what straits he had reduced their city*.

One of the great causes of the strength of Rome, was its form of government, which, after the kings, still remained virtually unchanged; for the consuls retained the whole of the kingly power. So sensible were the Romans of the effect produced upon foreign nations by an absolute government, that they appointed a despotic dictator, on all occasions which demanded prompt decision and unity of action. Doubtless the Etrurian confederacy of the twelve cities, (at least before the capture

[* The well-known expression of Tacitus "*non Porsena deditâ urbe*" certainly seems to point to the existence of a view of the subject very different from that transmitted to us by Livy and Dionysius.—E.B.]

of Veii, which was itself equal to Rome,) would, as in the time of Porsena, have been an over-match for the republic; but this confederation was now rapidly declining in power. Jealousies arose among the allied cities; and, under such circumstances, combinations, however numerically strong, must always be weak in comparison with a state, the whole energies of which are wielded by a power, which is distinctly recognized and implicitly obeyed.

The patricians seem to have destroyed Romulus, probably because he had abridged their authority: the ambition of their views is at least evident, from the pretended apparition of the deceased king, which prophesied the grandeur of the nation. Thenceforward the king and the patricians seem to have made use of the people for their own sole profit; but, in process of time, the people, becoming wiser, compelled their masters to admit them also to a share of the plunder: and from that time the pillage of foreign communities became the interest and the aim of every person in the state. Acting on great emergencies under a dictator, the whole body seemed to have but one object in view, sacrificing, if requisite, every enjoyment, and often, under the specious name of patriotism, doing violence to their natural feelings, in order to secure its attainment.

The city of Rome was also most commodiously circumstanced for the accommodation of an accession of inhabitants; for, with the exception of the two precipitous hills of the Palatine and the Capitol, the limits of all the others (which, as has been already observed, were only gentle declivities) might be enlarged to any extent. Cities placed on lofty and abrupt hills,—situations not usually chosen, unless present security is the only thing considered,—seldom become the capitals of great nations. Babylon, Nineveh, Rome, Thebes, London, Paris, Vienna, Madrid, and all other great cities, have nothing peculiarly lofty or defensible as to position, and are situated in extensive plains. There is nothing to prevent the extension of places so circumstanced, to whatever degree enlargement may be thought desirable.

Veii, with a ravine on all sides, could never have increased; Tarquiniî occupied the whole of the height on which it stood; Cære was confined by its precipices, and Capena by its hill; Tusculum also and Præneste were perched on impregnable, and confined mountains. In short, all the cities round Rome were built rather with a view to safety than to conquest, or increase; it is not therefore so much to be wondered at, if, under such circumstances, city after city fell successively within the power of Rome, excited as it was with the lust of universal conquest.

The population of Rome has been said to have amounted, at one time, to two millions; but this large number could not have been contained within a circuit of twelve miles. In a plan published by Sig. Canina, in which the *Thermæ* and other public buildings are laid down in their true proportions, it may be observed how small a space was left for the houses of the inhabitants*.

Without discussing at length the subject of the Roman coinage, a few observations may be acceptable. At the end of the article *Etruria*, something has been already said respecting the rods of brass and iron used by the Etrurians as a medium of exchange. These bars, says Plutarch, were marked according to their value; and, from their shape, they were called *oboli*, or *obeli*. Numa coined money, both of brass and iron. *Pecunia* was derived from *Pecus*; and, according to Pliny, the coinage of Servius Tullius was stamped with the figure of an ox, and, in some instances, with that of a sheep. Silver, says the same author, was not coined till the year U.C. 484.

Those who suppose that the ancients were ignorant of money and of writing, frame their theory in correspondence with their own preconceptions. Why should not the oxen of Homer have been money or bars,

{* Many of these public buildings, however, such as the *Thermæ* of Diocletian and those of Constantine, did not exist until a late period, when there seems reason to suppose that the population had considerably diminished. But the question of the populousness of Rome in the days of her greatest prosperity is one of much difficulty, and which certainly requires a fuller investigation than it has yet received.—E. B.]

stamped with the figure of an ox, like the coins of Servius? In the life of Publicola, Plutarch says that the penalty imposed for disobedience to the consuls was a fine of five oxen, and two sheep; and he adds that the price of a sheep was ten oboli, and that of an ox a hundred. This was about the year 245 U.C. Had Plutarch confined his statement to the fact that the fine was to be paid in sheep and oxen, omitting the amount of money at which they were respectively rated, this passage would have been considered as a positive proof that money had at that time no existence.

As, says Varro, is derived from *Æs*. The names of unumpondus, assipondium, dupondius, &c., designated pieces of stamped metal, which were really, at one period, of the inconvenient bulk which these names express. During the first Punic war, the finances not sufficing for the expenditure of the state, the current value of the metal was successively augmented by the stamp to double and triple its real value.

After the defeat of the Antiates, the Romans may have considered themselves a naval power; for one of the oldest coins of Rome has the double face of Janus and the prow of a ship on the reverse; another coin has the head of Hercules, and on the reverse *ΡΩΜΗΣ* and the prow of a ship*.

The elevations above the level of the sea of some of the principal buildings in or near Rome, may be acceptable. They are given in French feet.

	Feet	In.
The summit of the Tomb of Cæcilia Metella	228	8
The Cross of S. Bonaventura, on the Palatine	197	6
Tower of the Capitol	290	6
St. Alessio, on the Aventine	243	7
Villa Torlonia, now Manescotti, on the Janiculum	335	9
Top of Villa on Monte Mario	440	0

[* I know not whence Sir W. Gell derived this fact, but it is certain that there is no authentic Roman coin with the *Greek* legend *ΡΩΜΗΣ*: none of the earliest Roman coins have any legend at all; but there is one of the large size, with a full faced head, wearing a helmet on the obverse, and a bull on the reverse, which has the legend *ROMA* underneath. The few remarks here inserted on the Roman coinage betray an entire want of acquaintance with the subject.—E. B.]

	Feet	In.
Santa Maria Maggiore	368	3
Quirinal Palace	293	5
Villa Medici	245	2
Trinità dei Monti	260	3
Summit of the Colosseum	219	0
St. Peter's	497	5

The last observation of the latitude of St. Peter's, by Calandrelli, gives $41^{\circ} 54'$; $8'' 5'''$.

As books without number exist, descriptive of ancient and modern Rome, the object of this article has rather been directed to the consideration of circumstances which may not so frequently meet the eye of the general reader*.

RONCIGLIONE.

A town of 3,357 inhabitants, between Monte Rosi and Viterbo, and the fourth post from Rome, on the road to Florence, by Viterbo. From its connexion with the iron trade of the isle of Elba, the town is in a flourishing condition. The iron, having been smelted at Bracciano, is brought in carts drawn by oxen through Oriolo to Ronciglione, and is thence conveyed to Rome.

Ronciglione is situated on the first rise of the country toward the Mons Ciminus. That portion of the town which is seated upon the rock, is called Ronciglione Vecchio. The precipices are of so friable a texture, that large fragments have sometimes fallen, and precipitated a dwelling into the glen below.

According to the Peutingerian Tables, the first station beyond Sutrium, on the Via Cassia, was the "Vico Matrini." It was distant from Sutrium six miles, and, from the present name of the Lacus Ciminus, (Lago di Vico,) may be supposed to have stood upon the banks of the lake. A deep rocky glen, in the sides of which are some sepulchral chambers, seems to prove that there was an Etruscan population here.

The Mons Ciminus, with the great Forest, (Ciminia Silvæ, or Ciminii saltus,) which Livy says was at one

* See Addenda.

period an object of much terror to the Romans, and the Ciminius Lacus, where the town of Succunium or Succinium was, according to Ammianus, swallowed up by an earthquake, are all to the north of Ronciglione. Nothing can be more beautiful than this little lake in the hollow of a crater, with its pretty patches of arable and pasture land on its borders, and surrounded with all that is pleasing in the shape of mountain and wood. It is surprising that the founder of the noble palace of Capraruola, which is at so short a distance, should not have selected a site where the peculiar charms of the lake and valley might have been fully enjoyed.

Pomponius Sabinus, cited by Cluver, in a note on Virgil's

i "Et Cimini cum monte lacum, lucosque Capenos,"—Æn. vii. 697.

calls the "Vicus Cimini opidulum nuper dirutum," and Cluver wishes to show that Ronciglione was the Vicus.

It is said that the Via Cassia passed the mountain so as to descend upon Vetralla, which has been supposed a corruption of Veteri Aulâ. Cluver says, that near it is a church, S. Maria di Forcassi, the remains of Forum Cassii. It appears that there is a modern road across the hill, running near the lake which lies to the left, and that, after a steep ascent from the crater, it descends towards Viterbo. Another road coasted the other side of the Lago di Vico, and much of the pavement and many of the bridges remain. This also descended by a steep and difficult mountain, in which are some deserted modern Osterie. This, or a pass near it, seems known by the romantic name of Roncesvalles, even to the peasants. A little to the left of this descent is the village of San Martino, a dilapidated but curious place, once the summer residence of the celebrated Donna Olimpia, whose chamber and furniture are still shown. There was also a college or school, now little frequented. The stream which runs through Ronciglione from the Lago di Vico is commanded by sluices, which, during summer, are closed on Sundays, that the water may not run to waste.

SABELLI. (*Vide* HISTORY.)

SABINA. (*Vide* HISTORY.)

SACCO MURO.

A ruined castle of the middle ages, situated upon a knoll on the right bank of the Anio, at about six miles from Tivoli, and on the right of the road to Vico Varo.

Sacco Muro is chiefly remarkable on account of the ruins of a city, (first noted in collecting details for the Map,) supposed by the learned author of a work on the *Via Valeria* to have been the city of Cameria. In the absence of positive proofs to the contrary, this name was for some time adopted, though it seemed strange that a place, shut out from the Campagna by high mountains, and with the important city of Tibur lying between it and Rome, should have contrived to quarrel, at so early a period of history, with that increasing capital, as Cameria is said to have done. Had there been a valley by which the Romans might have penetrated from Cænina (Ceano) to Sacco Muro, the difficulty arising from its position in the mountains behind Tibur might have been overruled, but this does not seem to have been the case. There is a path scarcely passable by the mountain goatherds up to the village, but no access by which an army could march.

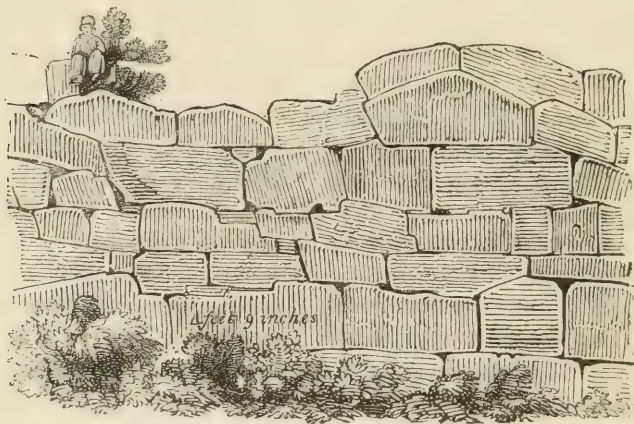
Subsequent discoveries, however, made during the researches necessary for the construction of the Map, have rendered the supposition that Sacco Muro was the ancient Cameria still more improbable, for there is good reason to suppose this city to have stood in the immediate vicinity of Moricone. (*Vide* Cameria.)

It is not at all improbable that the ruins at Sacco Muro are those of one of the dependencies of Tibur, for both Tibur and Præneste were places of such importance as to have had several small towns subject to them. These ruins are certainly those of an inconsiderable place, and not of a large town, as has been asserted; for it seems to have consisted of a very narrow inclosure, occupying at most the top of the hill,

and not more than a quarter of a mile in length. In subsequent times, when the town no longer existed, its site appears to have been occupied by the extensive villa of some Roman patrician*; for on the extremity near Tivoli is his reservoir, and the walls of the city were evidently at one time entirely covered with reticulated and rubble work of a later period.

There was a road to the ancient town from the side of the river, and another from the opposite quarter, both of which, climbing the hill, met at the lowest part of the ridge, or centre of the saddle-back, and entered by a gate to the right. The road or street at the gate or lower part of the city is still visible. It ran up the centre of the town, and the width of the place could at most have admitted only two more narrow streets, one on each side.

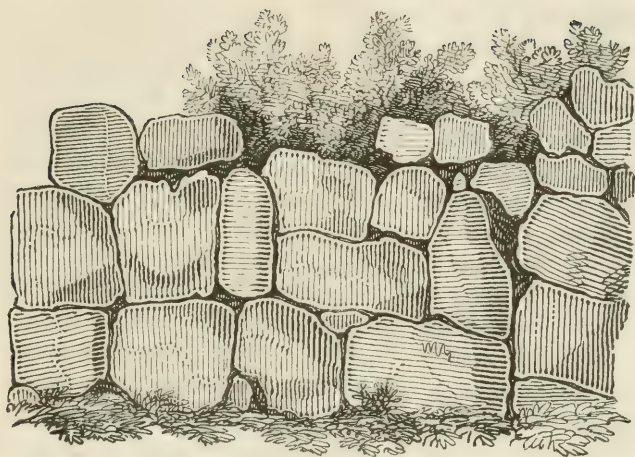
The style of the walls resembles that of others constructed in limestone.



The masonry which supports the road from the Anio is of a ruder kind.

* It was by no means unusual for the Roman patricians to select the site of an ancient town for the erection of their villas.

The inscription under the ruins near Sacco Muro commemorates a certain C. NENNIUS, who was Præfect of the Fabri at Carthage, and to whom possibly the Roman villa on the hill belonged.



SACCO, RIO.

This river is formed by the union of various small streams from the mountains in the neighbourhood of Palestrina, which, having united below Valmontone, near Pimpinara, run in the direction of Anagni. They are called the Sacco, near the Colle Sacco, and afterwards assume the name of Tollerò; (perhaps from the ancient town of Toleria, of which Colle Sacco may possibly be the site;) near Ceprano, they fall into the Liris.

SACER SPECUS SUBLACENSIS.

The monastery of the Sacred Grotta (*Sacro Speco*) above Subiaco, is one of the most singular, as to position, and one of the most ancient in Italy. In the cave, in the lower part of the monastery, St. Benedict was hidden from his pursuers in a time of persecution: a marble statue of the saint, by Bernini, now occupies the spot, with an altar near it. A basket, in which a Roman Christian is said to have brought him food during his concealment, and a bell, by means of which he gave notice of his approach, have been carefully preserved. Martelli, the historian of the Cicolani or Equicoli, affirms that this cave was originally the oracle of the Faunus of Virgil, and that the people of the dis-

trict were accustomed to offer young kids there, in the month of February, to Picus and Faunus; but his proofs are very slender.

In the year 936, Pope Leo VI. or VII., confirmed all the privileges of the convent of Subiaco, which had been devastated by the Saracens. It appears that every thing had been destroyed; for the account says, “*Loco qui Sublacus dicitur, igne consumptum, et ab Agarenis gentibus (the race of Agar) dissolidatum fuit Exusta sunt universa instrumenta Chartarum, omnia, pariter cum subsidiis Monachorum.*” Notwithstanding their sanctity and riches, the monks do not seem to have been held in great estimation by their neighbours; for Pope John XII. was obliged to threaten the people of “*Castello Sublaco*” with his displeasure, if they continued to ill-treat the convent, or refused to restore to it all the places of which they had robbed it: and even the communities of other religious houses made no scruple of plundering them: for Pope Benedict, in 983, caused the abbot of SS. Cosmo and Damianus, to restore all he had unjustly withheld from the convent.

The *Chronicon Sublacense* contains a detailed history of the place from the year 595 to 1390, and is a very valuable document.

The present condition of the monastery is respectable, though not magnificent: the garden of St. Benedict, whose roses are ever in bloom, still continues to be religiously visited by the faithful, and since the importation of the Chinese plants, may continue in perpetual verdure and beauty, without the aid of miraculous interposition—which is said to have been, at one time, not unfrequent here.

SACRIPORTUS. (*Vide PIMPINARA.*)

SAMBUCCI.

A village on one of the hills east of Tivoli, containing 410 inhabitants: being decorated with several cypresses, it presents a very pretty appearance. It may be approached by crossing the bridge of the Anio at Vico Varo, or from the plain behind Tivoli, on the

other side of the river. The valley of Sambuci is narrow, and watered by the Fosso Fiumicino, which falls into the Anio, not far from San Cosimato. Near Siciliano, this stream is called the Fosso Maestro.

SAN COSIMATO. (*Vide* COSIMATO.)

SANGUINARA. (*Vide* AGYLLA.)

SAN MARTINO. (*Vide* CAPENA.)

SAN SILVESTRO. (*Vide* ROCCA PRIORE, *and* SORACTE.)

SAN STEFANO.

A large church and convent upon a finely situated hill near Fiano, overlooking the Tyber, as it flows between the territory of the ancient Capenates and that of the Curetes.

SAN VITO.

A small town, with a population of one thousand six hundred and eighty-seven inhabitants, situated between Genazzano and Pisciano, in the country behind the great range of the mountain of Guadagnolo. The road runs through a beautiful country, but is scarcely passable on horseback. The houses are disposed round a baronial castellated mansion, of the Teodoli family, on the declivity of a hill, and are exceedingly picturesque. Near the town is a high insulated knoll, like an acropolis, on which is placed a church, commanding a beautiful view of the woods and valleys and mountains around. Civitella is near, but the road is circuitous and bad.

SAN VITTORINO. (*Vide* ARCO DI OLEVANO *and* HISTORY.)

SANT ALESSIO. (*Vide* GROTTA PERFETTA.)

SANT ANGELO IN CAPPOCCIO. (*Vide* ANGELO, ST.)

SANTA COLOMBA. (*Vide* CRUSTUMERIUM.)

SANT ELIA. (*Vide* CASTEL DI SANT ELIA.)

SANTA MARINELLA. (*Vide* MARINELLA.)

SANTA MARTA.

A church on the Via Tiberina, about three miles from Scorano.

SANTA ROMANA. (*Vide* SORACTE.)

SANTA SCHOLASTICA.

A monastery a little beyond Subiaco, and on the same side of the Anio.

In the cloisters is an inscription, curious as a specimen of the Latinity of the time. "Sculam (*scalam*) quintanas et fenestras, cum pabimento, Quojuitor, qui pro amore Dei et Beati Benedicti Abbati, qui in hunc locum magnum certamen habuit." Another inscription records the building of the church in the time of Pope Benedict VII., A.D. 981. Another mentions "duos lacus, fluminis decursum, cum molis et piscariis suis." The lakes referred to seem to have been those formed by Nero, by the erection of dams across the Anio.

Santa Scholastica was the sister of St. Benedict, the founder of the neighbouring convent of the Sacro Speco. There were some curious books in the library.

Leaving the remains of Nero's house on the right, an easy ascent leads to the monastery of the Sacred Cave.

SANTO POLO. (*Vide* GENARO, Mt.)

SARACINESCO.

A village, singularly perched on the summit of a green and remarkably pointed hill, rising above Sambuci. It contains five hundred and twenty-six inhabitants.

The chief person of the place, the priest or arciprete, says, that in a grotta are some paintings attributed to the Saracens, from whom the name of the place seems to have been taken; but whether it was at any time a settlement of these infidels is not clear. It is, however, certain that not only the tradition of a Mahomedan

population exists on the spot, but that the names of some of the inhabitants, among which is that of Almanzor, are purely Arabic. The girls are remarkable for beauty, and for the cleanliness of their persons, notwithstanding their poverty.

Even the best of the roads up to the town is bad, and full of loose stones, and towards the latter part almost impassable even for mules. Paths lead to Cereto, La Rocca, Vico Varo, and many other places. The view from the summit is fine. A brook from Saracinesco, called Fosso Pianicolo, falls into the Fiumicino.

There was another place of the same name, now destroyed, on Mount Peschiavatore, near Tivoli.

SASSO.

Sasso is a mountain, with a convent, not far from Cervetere, and one of the range of the hills of Tolfa.

SASSULA; SAXULA?

Both Sassula and Empulum were dependencies of Tibur, and were taken from the Tiburtines by the Romans; Sassula in the year U.C. 401, probably by composition; and Empulum in the preceding year. (Liv. lib. vii. 18, 19.) "When Sassula was taken," says Livy, "all the others would have quickly shared the same fate had they not been saved by a speedy composition and peace with the consuls;" so that we may suppose Sassula to have been the most important of the towns dependent on Tibur.

History has preserved no account of the foundation of the place. In later times it seems clearly to have belonged to Latium, when the original boundaries of that region were considerably extended. Anciently, perhaps, it was within the limits of the Æqui, (which seem to have included Æsula;) but the residence of the Siculi throughout this country is too well established to permit us to doubt that the Siculi were driven from Sassula, as well as from the rest of the country, by the Aborigines or Casci, after their union with the Pelasgic colony. Probably the village of

Siciliano, on the neighbouring hill, is the place to which the remnant of the first occupants retired. The walls of Sassula are decidedly of the style common to almost all cities of Pelasgic construction.

The town was seated on an insulated hill, at the higher extremity of the valley of the aqueducts, rather more than two miles beyond Empulum, (Ampiglione,) and consequently between seven and eight miles from Tibur. The shape of the hill is that of an irregular triangle. On the summit was the citadel, and from this two walls ran down to the base, and were united by a third rampart, placed sufficiently high above the plain below to answer the purposes of defence. This is the usual construction of the smaller cities of Greece; and Sassula has, in every respect, the appearance of an Arcadian city, such as Psophis or Orchomenos.

Of the walls a great portion remains, and particularly of the lower range. They are constructed in large irregular blocks of the limestone of the country, and have, perhaps, more of the air of the Greek or Pelasgian fortifications of Arcadia than those which present a more intricate combination of polygons. They preserve, in fact, more of the horizontal tendency, and must be the production of a people more civilized than the constructors of the rude terraces on the neighbouring hill of Siciliano.

On the side next to Empulum are the remains of a wide and handsome terrace or road gradually ascending from the plain to the gate of the city, which, from its construction, is sufficient to show that Sassula was neither mean nor barbarous. It is remarkable that Sassula, like Empulum, has preserved something like a memorial of its name in the road, which runs to it along the valley, called the Via Sassonica.

The valley immediately below Sassula is narrow and stony. Probably when this city was built the security afforded by the neighbouring mountains may have been one of the motives for the selection of a confined situation in preference to a more convenient and expanded portion of the valley.

The inhabitants of Sassula were evidently the Siso-

lenses in Pliny's alphabetical list of those who attended the feast at the temple of Jupiter Latialis on Mount Albano, and in all probability those of Siciliano the Sicani.

SATRICUM.

The precise situation of Satricum is doubtful, but it must have been situated somewhere between Velitræ and Antium. It has been supposed to have stood upon the site now occupied by Conca, at which place are some remains indicative of an ancient establishment; but Longula and Polusca are to be sought for in the same district, and documents are wanting to enable us to distinguish between them. (*Vide Corioli.*)

SAXA PULIA. (*Vide FICANA.*)

SAXA RUBRA.

A small place, nine miles from Rome, on the Flaminian road. The Jerusalem Itinerary calls the place Rubræ. The rocks which border this side of the valley of the Tyber from the ancient Mutatio, Ad Sextum, are remarkably red, and from this circumstance the name was taken. Prima Porta, where the vestiges of an ancient town may be traced, very near the church and post-house, is exactly at the required distance from the ancient gate of Rome. It is probable that a road ran from the Saxa Rubra to Veii, about five miles distant. Two Tumuli lie nearly in the direction of that place, but the country in this neighbourhood has not been very carefully examined.

SCALZACANE. (*Vide CÆNINA.*)

SCANDRIGLIA.

A town near Nerola, and formerly in the country of the Sabines; according to the last census it contains a population of one thousand and seventy-five inhabitants.

A Greek inscription, found at Scandriglia by Cav. Bianchi, is interesting, and not known in England. It

was restored by the learned Professor Quaranta of Naples.

ΑΙΛΙΑΝΩΙ ΤΟΔΕ ΣΗΜΑ ΠΑΤΗΡ ΑΓΑΘΩΙ ΠΙΝΥΤΩΙ ΤΕ
 ΘΝΗΤΟΝ ΚΗΔΕΥΣΑΣ ΣΩΜΑ ΤΟΔ ΑΘΑΝΑΤΟΝ
 ΕΣΜΑ ΚΑΚΩΝ ΑΝΟΡΟΥΣΕ ΚΕΑΡ ΨΥΧΗΙ ΑΡ ΑΕΙ ΖΩΝ
 Η ΤΟ ΖΗΝ ΠΑΡΕΧΕΙ ΚΑΙ ΘΕΟΦΙΝ ΚΑΤΕΒΗ
 ΙΣΧΕΟ ΑΝΣΤΕΝΑΧΩΝ ΠΑΤΕΡ ΙΣΧΕ ΔΕ ΜΗΤΕΡ ΑΔΕΛΦΟΥΣ
 ΣΩΜΑ ΧΙΤΩΝ ΨΥΧΗΣ ΤΟΝ ΔΕ ΘΕΟΝ ΣΕΒΕ ΜΟΥ.

In the original, the words are continuous; but are here divided, in order to render the inscription more intelligible to the reader.

“To Ælian the son, both good and wise, his father, after the burial of his mortal spoil, has erected this eternal monument. A too powerful palpitation of the heart (root of evils) brought on the close of his existence, but his soul, the heaven-descended cause of life, shall be eternal. Cease, oh father! thy lamentations; mother! console my brethren; the flesh is but the garment of the soul; adore my God.”

From the concluding words of the inscription, *ΘΕΟΝ ΣΕΒΕ ΜΟΥ*, it seems not improbable that Ælian and his father were Christians, and that their Pagan relatives are here exhorted to embrace the same faith. This renders the inscription peculiarly interesting.

SCAPTIA.

Scaptia, probably, was never a place of any consequence. It is classed by Pliny (lib. iii. 9) with Pitulum, Politorium, Tellene, and others, as having perished, “*sine vestigiis*.” The town, or territory of Scaptia was possessed by the Pedani. (Festus *ad verb.* Scaptia tribus.)

Passerano (where there is a large castellated building, a great part of which is erected with ancient blocks, some of them perhaps *in situ*,) is generally supposed the representative of Scaptia. The valley above which it stands is pretty, and the principal building is picturesque.

During the construction of the Map a convulsion

(probably volcanic) took place, which left in the valley below Passerano a small muddy pool.

SCARCIA L'ASINO.

A place on the road from Rome to Porto.

SCARPA. (*Vide* ANIO.)

SCHOLLA. (*Vide* ALLIA.)

SCOCCIA SANTA. (*Vide* CÆNINA.)

SCORANO.

A large castellated country house, situated near the bridge over the river now called Grammiccia*, on the road to Fiano by the Via Tiberina. Its foundations of large antique blocks, which may possibly be *in situ*, and the arch of the bridge also seems ancient.

A few miles higher up, and on the right bank of the river, stood the ancient Capena, the capital of the Capenates.

The road beyond Scorano, toward Fiano, has not been repaired in modern times, but is passable in summer, though somewhat difficult.

SCROFANO.

A remarkable and sequestered village to the east of Monte Musino, containing five hundred and thirty-eight inhabitants.

Appearances render it highly probable that Scrofano was once a species of Necropolis, either on account of reputed sanctity, or as belonging to the fundus of a noble family. There are many caverns, evidently sepulchral, cut in two ridges of volcanic rock, and in one

* This river must have acquired its modern name from the extraordinary quantity of long grass with which the water abounds. The stream rises near Mt. Soracte, and its principal source is the Feronian fountain, now called Felonica, where were the grove and temple of Feronia.

place twelve or more niches, or columbaria. The inscription,

ΘΕΟΙΣΗΡΩΣΙ
ΜΦΟΥΛΟΥΙΟΥ
ΠΡΟΚΛΟΥ

given on a marble pedestal found here, shows that Marcus Fulvius Proclus had once an interest in the place. There was a Marcus Fulvius among the consuls.

A road from *Prima Porta* leads to the upper end of the village of Scrofano, which runs along the valley on the west of the *Via Flaminia*, and accompanies the brook which passes through the glen of *Pietra Pertusa*. But the best access to Scrofano is by the *Flaminian Way*; from which, at more than a mile beyond *Borghettaccio*, a bridle-road descends to the valley of the *Mola di Scrofano*, where the stream is crossed by a high bridge. Vestiges of a good road are seen, and the rocks bear marks of having been cut for its passage. Ascending toward Scrofano, the road is crossed, which anciently led from *Veii* to *Capena*.

From the upper end of Scrofano another runs on the right to *Solferata*, a village now deserted, two miles distant; on the left are roads to *Formello*, *Campagnano*, and the *Madonna del Sorbo*. That to *Formello* runs through an anciently excavated rock, leaving *Monte Musino* to the left. This singular hill is of easy ascent from the road, and may be said to touch it. (*Vide Ara Mutiæ*.)

Festus says of the word *Oscum*—"Eodem etiam nomine appellatur locus in agro *Veienti*, quo frui soliti produntur augures *Romani*." No place could have been better suited to the college of the augurs than Scrofano, or the neighbouring *Monte Musino*, where something reputed holy, and very different from any thing else, certainly existed.

SERENE. (*Vide ANIO*.)

SERRONE.

A town said to contain one thousand six hundred inhabitants. There is a great mountain, of the same

name, between Vico Varo and Subiaco, on the opposite sides of which are Sambuci, and Anticoli.

Serrone is also the name of a place situated near Paliano.

SETTE BAGNI. (*Vide CRUSTUMERIUM.*)

SETTE BASSI. (*Vide SUBURBANUM HADRIANI.*)

SICILIANO.

Siciliano, or Ciciliano*, is situated on a lofty hill, the summit of which is capable of containing a city of considerable dimensions. On the south side it overlooks a pretty valley surrounded by mountains, of which the lofty summit of Guadagnolo forms the western boundary; and on the other side dominates the whole valley of Empulum and Sassula, as far as Tivoli. Standing at the point of union of these two valleys with a third, that of Sambuci, and thus commanding the passes by which they communicate, the place must have been important as a military station.

In various parts of the hill of Siciliano, and at various heights, are the remains of rudely constructed walls. Their extraordinary roughness proves them of the most remote antiquity; and this circumstance, combined with other considerations, renders it highly probable that they are the remains of one of the towns of the ancient Siculi, to whom many places in the vicinity, as Tibur, Cænina, and Corniculum originally belonged. [The walls of Corniculum, at St. Angelo, of which a specimen has been given, are of precisely the same character; and that the Siculi were the founders of Corniculum, we are expressly assured by Servius.] The

* In records of the middle ages the latter orthography seems frequent. The *Juramentum Tiburtinum*, (*sub anno* 1141,) giving a list of places in the vicinity of Tivoli, constituting the Regalia Beati Petri, says, "Munitionem Pontis Lucani, Vicovarum, Sanctum Polum, Castellum Boverani, Cantalupum, Burdellam, Cicilianum." "Ciciliano, ubi ecclesia Sancti Donati," is mentioned also in the collection of Muratori, (*anno* 998,) and refers, probably to the same place. But in other parts of the same charters "Siculini" is written with an S.

name also, Siciliano, proves strongly the probability of the supposition. Probably it was the capital city of this people, for which it was well adapted by its advantages of situation in point of strength, and its importance as a military position.

The Sicani are recorded in Pliny's list of the people who attended at the feasts of the confederates on Mount Albano. The Sicani and Siculi, if not the same people, were intimately connected.

The road from Pisciano to Tivoli lies through the pass below Siciliano on the west, and that to Sambuci through that on the east. There is an Osteria in the pass, though a wretched one, so that travellers are not compelled to climb the hill to Siciliano. Near the Osteria is a fountain. On the hill of Guadagnolo, which forms one side of the hollow, are the ruins of the castle of Rochetta. From the Osteria is a steep descent to the ruins of Sassula.

Siciliano has at present a population of one thousand inhabitants.

SICULI.

Dionysius (who passed twenty-two years at Rome, during the reign of Augustus, for the express purpose of studying the history and antiquities of the country,) in the beginning of the second book of his History, informs us that "the first people known to have possessed the soil of Rome were certain indigenous barbarians called Siculi, who occupied also many other parts of Italy, and of whom neither few nor mean monuments remain." Even in his time several places called Sicula still existed—indicating the ancient establishments of the nation.

The Siculi were evidently a mixture of the barbarians of the country, with Greeks in the lowest state of civilization. (*Vide* History.) Philistos of Syracuse has called the Siculi, Ligurians, (and such might have been the origin of the barbarian part of the nation); but Antiochus of Syracuse, according to Dionysius, calls them Greeks, and says they were descended from the

Ænotrians, and were established in Samnium and Sabina.

According to the accounts left us by the ancients, the Siculi once extended from the valley now called Cicolani, and the neighbourhood of Reate, (from which Dionysius says the Umbrians expelled them,) to Præneste, Aricia, and the country of the Rutuli. It might be shown that the Æquicoli were originally Æquosiculi, or a mixture of Opisci and Siculi, the Q and the P being frequently used in old Latin indifferently. That the name Cicolani is derived from these two tribes cannot admit of a doubt; but as we have no account of Siculian walls, the ruins now remaining in that valley must be attributed to the Pelasgians, who, united with the Casci, expelled the Siculi from those parts, and finally from the whole of Latium, three ages previous to the Trojan war.

When Dionysius says that great vestiges of the Siculi remained, as testimonies of their ancient occupation of the soil, he seems to have alluded to their walls; though it does not appear that the towns of the Siculi were regularly fortified. The walls of Corniculum, or St. Angelo, and those of the hill of Siciliano, seem, however, to have been of a more barbarous and less scientific construction than those of other places, and in their present state suggest the idea of a ruder people than the Pelasgi. The interstices between the masses of stone (though of course considerably enlarged by time) seem as if they had been always great; and these, if not filled up, must have rendered the walls almost useless, affording to an enemy the means of ascent.

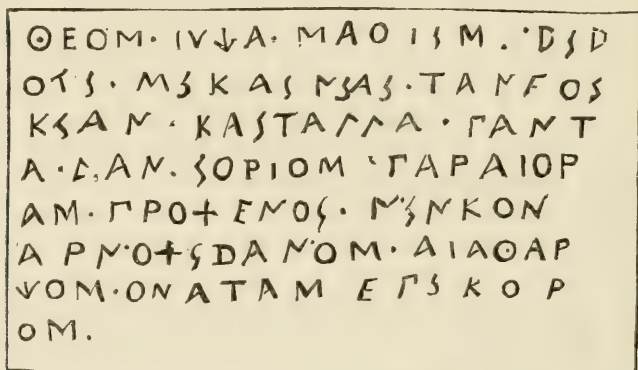
It might, however, be unsafe to pronounce them Siculetan remains; for as the first Pelasgians, or Aborigines, lived without walls, the Siculi, a still more barbarous people, over whom they triumphed just before the arrival of the second Pelasgic colony, can hardly be supposed to have had them; and the memorials of their name, of which Dionysius speaks, may have been only the names or the sites of places.

How far the Siculi extended to the south does not seem clear. Sigonius discovers that Capua was anciently

called Osca and Sicopolis, as well as Vulturnum; and perhaps there are traces of the name even among the distant Lucanians.

The Sicani, who were the same people, are said to have been chased away by the Ligurians. The Siciliotæ are synonymous with the Italiotæ. There is yet a place, not far from the Fucine lake, called Goriano Siculi. Near Athens there was a place called Sicelia; of which, the roughly built walls, on an eminence at the base of Hymettus, nearly in a line between its summit and the Acropolis, are probably the remains.

The celebrated Lamina Borgiana, found near Petilia in Calabria, in 1783, is of such consequence with regard to the history of the Siculi, or Sicani*, that its insertion requires no apology in a work, one object of which is to afford proofs, from existing documents, of the truth of the generally received opinions, with regard to very ancient nations.



Or, Θεος τυχα Σαοτις διδοτι Σικαινιαι των Γοικιαν, και τα

[* It is to be regretted that in bringing forward this celebrated inscription as a specimen of the Sicilian language, Sir W. Gell has not thought proper to mention what grounds he had for regarding it as such. The fact is, that so far from proving the affinity of that language with the Greek, the inscription is itself *pure Greek*, though written in old and imperfectly legible characters. The latter half of the inscription which Sir W. Gell was apparently unable to read, contains merely the names and titles of the magistrates before whom the donation or

αλλα παντα, &c.* Dea Fortuna Servatrix dat Sicainia domicilium, et alia omnia, &c. Nothing can be more curious than such a monument; being of the highest antiquity, as is proved by the Pelasgic letters and Pelasgic Greek; and treating of circumstances connected with the history of a people who were finally expelled from their original territory as much as eighty years previous to the war of Troy. It is now in the Borgian collection at Naples, and was accurately copied in fac simile by Mr. Laing Meason for this work. Bronze was a metal of some value, when so small a piece was consecrated to so remarkable a service. The bronze must have been fastened, or let into a stone. That it is no forgery is certain, for those who first attempted to explain it thought they had discovered three new letters, which more recent information proves to be by no means rare.

The Siculi, when they first took possession of the soil, are said to have found in the eastern part of Italy, where it was natural they should first settle, some barbarians called Choni. These almost appear in the light of a romance: indeed the Siculi themselves, and even those who expelled them, are generally viewed with the same scepticism; but the Chonedonas are mentioned in an inscription found near Basta, in the ancient Mesapia, of which the beginning, preserved by Lanzi (p. 620) from Galateo and Justus Lipsius, runs thus—

ΚΑΘΗΙΣΘΟΙΟΡΙΑΜΑΡΤΑΓΙΔΟΡΑΣ·ΤΕΙΒΑΣΤΑ
 ΦΕΙΝΑΙΥΑΡΑΝΙΝΔΑΡΑΝΘΟΑΦΑΣΤΙΣ·ΤΑΒΟΟΙ
 ΧΟΝΕΔΟΝΑΣ·ΔΑΧΤΑΣΣΙΦΑΑΝΕΤΟΣΙΝΟΤΡΙΙ

which Lanzi proposes to read—*Καθιζεστω. τα. ορεα.*

deed of gift was recorded. They are thus read by Boeckh, who has examined the whole inscription very fully, (*Corpus Inscr. Græcor.* tom. i. p. 9.) Δαμιωργος Παραγόρας· Πρόξενου Μίνκων, Ἀρμοξίδαμος, Ἀγάθαρχος, Ὀνατᾶς Ἐπίκωρος. Though undoubtedly one of the most ancient Greek inscriptions now extant, it is so far from being older than the Trojan war, that there is no reason for referring it to a period earlier than the seventh century, B. C.—E. B.]

* Hesychius shows that such words as could be gathered of the Sicilian language were Greek.

Μασσαπιδος. αστει. Βαστα. &c. In the third line we find the Chonedonas, the people in question; so that in the seventy-fourth olympiad, when a war of limits (mentioned by Diodorus,) took place between the Tarentines and the Iapygians, the name was known. In the last line the Ænotrians also seem to be named.

SIGNIA; SEGNI.

The ancient town of Signia was "in Monte Lepino." (Colum. R. Rust. 10.) At Segni, its modern representative, are remains of its ancient wall and gate, which are given in Plate XII. of Micali's *Monumenti Antichi d'Italia*, 1810.

A colony was sent to Signia under Tarquinius Superbus, U.C. 246, as a check to the refractory tribes of the Volsci and Hernici. The inhabitants, therefore, were Latin, though the city, like Norba, was in the Volscian territory. It was afterwards enlarged, according to Livy, (lib. ii.) when, in the consulate of Appius Claudius and Publius Servilius, a second supply of inhabitants was sent. Frontinus, with regard to the walls of the city, says, "Signia, muro ducta colonia, à militibus et triumviris munita*."

SIMBRIVINI, MONTES. (*Vide ANIO.*)

SORACTE, MOUNT; SORACTES; SAURACTES; ST. ORESTE;
SAN SILVESTRO.

Soracte, rendered familiar by the well-known ode of Horace, commencing

"Vides ut altâ stet nive candidum
Soracte,"—(Ode I. ix.)

is of so peculiar a form, and is at the same time so completely insulated, that it is impossible not to be struck by the singularity of its appearance. But the most curious circumstance connected with it is that the mountain, an enormous mass of calcareous rock, should rest upon a basis of tufo which seems to have

* See the note to p. 352.

thrust it at once upwards from the bowels of the earth*. Near the base a clear and decided horizontal line may be seen on the ascent to the town of St. Oreste, marking off the limestone from the tufo; and the extraordinary and sudden change of stratum cannot fail to strike even an inexperienced eye. From the appearance of the mountain and its precipices on its western side, it is to be presumed that the limestone strata are inclined at about forty-five degrees from the horizon from west to east; but this is a circumstance deserving accurate investigation.

A cross road, which turns from the Flaminian at an Osteria about eight miles short of Civita Castellana, leads to Sant Oreste, which is distant about ten miles from that place, and twenty-seven from Rome. It is extremely probable that the ancient Flaminian ran nearer the foot of Soracte than the modern road.

Mount Soracte is somewhat less than four miles in length; and its nearest point is six miles from Civita Castellana. The ascent to the town of St. Oreste is practicable in a carriage with four horses, but the harness should be strong; for the road being very steep, and constructed in the form of steps, the strength of the animals and of the tackle is much tried; while there being no parapet, an accident would be fatal. There is a sort of isthmus connecting the hill of the town with the rest of the mountain, whence the views are very fine. The upper part of the road, though still steep, is less dangerous. On the right, before entering the gate, is the mansion of a rich family, by whom strangers are kindly permitted to lodge in their house.

The town has 1,051 inhabitants; it is not clean, and is so built that few of the houses enjoy the beauties of the surrounding country. Either horses or mules may be procured in order to ascend to the summit of the mountain, which is thus rendered a task of little difficulty and of great gratification; the monastery of San Silvestro being no less than two thousand two hundred and seventy French feet above the level of the sea.

[* The accuracy of this geological fact may well be doubted.—E. B.]



SAN SILVESTRO.

The road from the town to the summit of the mountain being frequented by pilgrims, is much better than might have been expected, and after a short distance enters an agreeable forest, consisting of trees not common in the southern parts of Europe. The high elevation of the spot above the plain, and its exposure to the north-east, seem favourable to this grove, to which Horace apparently alludes.

The western side of the mountain is a range of precipices; the peak nearest the town of Sant Oreste is a naked rock; on the next stands the church of Santa Lucia; on that beyond, the Madonna delle Grazie; on a projecting shelf near this, the church of St. Antonio; and upon the central, or highest top, is the convent of San Silvestro.

The peak of San Silvestro, with its little church and convent, is one of the most beautiful points which can possibly be visited. According to Baronius, Carolomannus, the eldest son of Charles Martel, who retired from the world about the year 747, was the founder of this convent. Saint Silvester also, to whom Carolomannus dedicated his convent, had for some time

resided in Soracte, having probably chosen it as a place of refuge from persecution: living, however, till the period of the conversion of Constantine the Great, he became Pope, A.D. 314. How much of the little convent on the summit of Soracte may have been the habitation of Saint Silvester, and how much Caroloman added, or whether the second convent was entirely his own, would be difficult to decide. The whole is built with primitive simplicity, and as a Christian edifice of remote antiquity, possesses considerable interest. The inhabitants of San Oreste still show the little garden on the north of the convent, where they assert that San Silvestro planted his turnips in the evening for the dinner of the ensuing day.

Saint Silvester is usually painted with a dragon at his feet, having been said to have compelled one which had done much damage in the country to keep within its cave, by placing a cross at the entrance. The legend is supposed to have been founded upon his suppression of the worship of the Epidaurian serpent at Rome.

From San Silvestro, the Tyber with its numerous windings, is seen issuing from the woody hills beyond Magliano of Sabina, and its course may be clearly distinguished as it flows between the territory of the Capenates, and the plains below Nerola, Monte Libretti, Moricone, and Mounts Pennecchio and Genaro. The high citadel of Palestrina, the range of Lepinus, Mt. Albano, and, in short, the whole Campagna di Roma, are also visible; in another direction are the castle and lake of Bracciano, and the peak of Rocca Romana; and in another the beautiful villages of Fara, Farfa, Filacciano, Torritta, Nazzano, Civitella di San Paolo, and the site of Capena, with the valley of the Grammiccia below. From so commanding a position the apices of a great number of triangles were easily observed.

Upon the isthmus uniting the town to the rest of the mountain, the road from San Silvestro to Sant Oreste, receives that from Rome on the west, and that from Santa Romana on the east. At the church of Santa Romana, on the eastern side of the mountain,

and toward the base, is a grotta reputed sacred, and in ancient times dedicated to some deity. Near the church are also certain deep fissures in the mountain, called Voragini, out of which issue strong gusts of pestilential wind, proceeding probably from the bed of tufo below the limestone strata. Still further on, in the plain between Soracte and the Tyber, a strong stream gushes from the ground, called *Acqua Forte*. Its position is such that it can scarcely have been the *Aqua Viva* of the *Via Flaminia*, for the *Flaminian Way* cannot be supposed to have left Soracte to the left; but the direction of the ancient *Flaminian*, from *Ad Vicesimum*, or at least from *Villa Rostrata* to *Ocriculum*, has not yet been satisfactorily determined.—The ancients probably allude both to the fountain and to the *Voragini* of Soracte more than once. *Varro* is cited by *Pliny*, (xxx. 2,) as mentioning a fountain on Soracte four feet in width, which flowed on the rising of the sun, and seemed to boil; near which birds having drunk lay dead. *Servius* (in *Æn.* xi. 785) relates a story of some shepherds who were sacrificing to *Pluto*, when wolves fell upon, and bore off, the victims from the fire. The shepherds, in pursuit of the wolves, came to a cave, whence issued a pestilential vapour, which destroyed those who approached it. A malady was the consequence, and the oracle announced that the only remedy was to do as the wolves did, that is, to live by rapine. *Pliny* (lib. ii. 93) says—"In some places there is a deadly vapour, either issuing from ditches or from the nature of the place; some are fatal only to birds, as at Soracte." *Strabo* (lib. v.) and *Pliny* (vii. 2,) speak of the practice which prevailed among certain families upon this mountain, of walking with their naked feet on burning coals, and of their being protected from injury by the deity of the place*.

* [The same practice is thus alluded to by *Virgil*, (*Æn.* xi. 785):

"Summe Deum, sancti custos Soractis Apollo
Quem primi colimus, cui pineus ardor acervo
Pascitur, et medium freti pietate per ignem
Cultores multa premimus vestigia pruna."

also by *Silius Italicus*. Lib. v. 178.—E. B.]

“Soracte,” says Servius, “is a mountain of the Hirpini on the Flaminian Way. In consequence of the above story of the wolves, the inhabitants were called Hirpini, wolves being in the Sabine tongue called Hirpi: their name Sorani, was derived from Soranus, the father of Pluto, to whom wolves were sacred.” (Serv. loc. cit.) The wonders of the Voragini of Santa Romana are, without question, the legitimate descendants of the miracles of the Plutonium of the Hirpini.

Virgil mentions the “Soractis arceis,” which could be no other than Sant Oreste. Apollo, says Virgil, was the “Sancti custos Soractis;” San Silvestro occupies, probably, the site of his altar or temple; and his grove may have been that which is passed in the way to the modern convent.

SORBO, MADONNA DEL.

A large church and convent not far from Baccano, and to the left of the road. It is prettily seated upon a rock in a deep and well-wooded valley, watered by a branch of that stream, which, after receiving the waters of the emissary of the lake of Baccano, runs into, or forms the celebrated Cremera.

SPINO.

The Spino, the Nodinus, and the Anemone were certain rivers mentioned in the prayers of the Augurs. (Cic. de Nat. Deor. iii. 20.) Cluver thinks one of them a brook falling into the Tyber in a meadow beyond the church of San Paolo Fuori le Mura. Another, perhaps the Nodinus, may be that which comes from the Tre Fontane. The Anemone is commonly supposed the Almo.

STABIA, or STABBIA.

A village of 669 inhabitants, in the Agro Romano.

There is another Stabia on the Flaminian Way—a deserted Osteria, not far from Mount Soracte.

STATUA.

A place upon the Via Aurelia, so called, as is supposed, from a statue found there. It is marked in the Map, about two miles before the post-house of Montेरone.

STAZZANO. (*Vide* CAMERIA.)

STELLATINUS AGER. (*Vide* CASTEL ST. ELIA.)

STORTA, or LA STORTA.

Storta, or La Storta, is a small village on the Via Cassia, consisting of little more than the post-house and its appurtenances; it stands on a high situation, and is rather more than nine miles from Rome. Isola Farnese, and the ruins of the ancient Veii, are near it on the right; and on the same side a white farm-house called Pino is seen in the distance.

STRADA DEL VESCOVO.

A small portion of an ancient cross road, deriving its present name from having been restored by some bishop in modern times, though now again out of repair. It leaves the post road to Albano, near Frattocchie; and from its direction seems to have been the ancient communication between Bovillæ and Gabii, or perhaps between Ardea and Lavinium, and Tibur.

SUBIACO. (*Vide* ANIO.)

SUBURBANUM COMMODI.

The ruins of this villa are at Roma Vecchia, on the Via Appia. Several rooms remain; and Triclinia, and even the vestiges of a theatre, may be observed.

SUBURBANUM HADRIANI.

Sette Bassi is probably the site of Hadrian's suburban villa; though perhaps the name may be derived from a certain Septimius Bassus. The ruins are, however, sufficiently imperial, and cover a great space.

There are two stories of windows, and the whole merits more attention than has yet been bestowed upon it. It is very near the Roma Vecchia of the Via Latina, and is seen on the right of the road to Frascati, just before that to Grotta Ferrata turns off at the Torre di Mezza Via.

SUTRIUM; Σουτρίον.

Sutrium was a town of ancient Etruria; the modern town, Sutri, occupies the exact site of the original city.

The road through Sutrium from Rome is thus given in the Tables:

	Mill. Pass.
Ad Sextum	VI.
Veios	VI.
Sutrio	XII.
Vico Matrini	
Foro Cassi	III.
Aquas Passaris	XI.
Volsinis	IX.

The twenty-four miles here given, as the distance from Rome to Sutrium, are evidently too little; and certainly the distance between Veii and Sutrium is much more than twelve miles. Thirty-three miles, as given in the Itinerary, is perhaps the more correct distance.

Baccanas	XXI.
Sutrio	XII.
Foro Cassi	XI.
Vulsinis	XXVIII.

Sutrium fell at an early period into the hands of the Romans. In the year U.C. 366, it was besieged by the Etruscans, to whom it was compelled to surrender, but was almost immediately retaken by Camillus. (Liv. vi. 3.) The contests to which, from its alliance with Rome, it continued to be much exposed on the part of the Etrurians, seem to have quickly ruined the place; for only seven years after the sacking of Rome by the Gauls, it stood in need of a colony, as well as the neighbouring Nepete. (Vell. Pat. i. 14.) The situation was too strong to be neglected.

Sutri is placed on an insulated rock, attached to the adjacent table-land, only by a very narrow isthmus, at its northern extremity. Near the gate on that side, is a deep valley on the left, with rocky sides, in which several sepulchral chambers are pierced. On the right, a steep road descends to a beautiful valley, with a stream; and to the right of this, is another insulated rock, with cypresses—the site of a most picturesque convent. The rock of the city, which is to the left of this road, retains in many places the ruins of the ancient Etruscan walls of tufo, very similar in construction to those of Nepi. At a gate opening to this valley, many courses of the walls of Sutrium still remain; but it should be observed, that the Etruscan and the Roman method were so similar, that it would be useless to speculate on the period of their construction. From their position, however, upon inaccessible rocks, where they could not be easily destroyed, it is probable that such as remain are of high antiquity. Further on, is another gate, called the Porta Roman Vecchia; so that the present Porta Romana, at the south point of the rock, may be supposed to have been newly opened, for the convenience of carriages.

At the foot of an eminence of the same nature as that on which Sutri itself stands, is an ancient amphitheatre, cut out of the tufo rock. [This amphitheatre, which has of late years attracted much attention, and is often alluded to in very exaggerated terms, has every appearance of being of very late date. It appears to have been formed out of a previously existing stone quarry, and though picturesque, is otherwise of little interest.]

Near the town, they show the grotto, in which, according to their tradition, Orlando was born. It is an Etruscan sepulchre, supported by a pillar of tufo in the centre: near it is a spring.

The modern town does not seem to be in a decaying state, having 1,499 inhabitants; but the situation is such that its extent cannot possibly be increased. The houses touch, so as to form a wall along the precipice. Among the most considerable buildings, is the Semi-

nario, overlooking the western valley. The whole has an interesting air of antiquity.

The road from Ronciglione to Sutri, though not good, is practicable in a carriage; but the country is not pretty.

The road to Rome descends from the Porta Romana into the valley, in which, at a short distance from the town, is a ridge of rocks on the right, hollowed into sepulchres, more numerous, and more curious than any which can easily be visited by a carriage-road, though not at all comparable to those of the valley of Castel d'Asso, near Viterbo. The Etruscans, availing themselves of their soft volcanic rocks, seem to have indulged a taste for excavating, in the faces of these precipices, a series of sepulchral chambers, in all parts of their country where nature supplied this convenient substance. Many of the tombs near Sutrium seem to have been fronted with stone of a more durable quality, if we may judge from certain cavities which appear expressly cut for the reception of architectural ornaments.

It is highly probable, that not far distant from these tombs the Via Cassia turned off to the right, in the direction of Monte Rosi; (Rossulum;) for it did not, as at present, pass directly to the Mons Ciminus at Ronciglione and the lake of Vico, though there are many sepulchral caverns in the glens of Ronciglione to prove that it was an Etruscan town; and Vico seems to remind us of the Vico Matrini of the Tables. Perhaps the Cassian Way went to Vico from Sutrium, and then passed through a gap in the mountain toward the plain of Viterbo, near which the baths of the "Aguas Pasis" have lately been excavated.

The modern road from Sutri to Monte Rosi follows for a long time the ancient Way to Nepi, and turns into the post-road to Ronciglione, near certain sulphureous springs. Hence, having turned to the right, this road falls into a third, between Nepi and Monterosi, where, again turning to the right after passing the lake, it reaches that town.

Sutrium has been but little examined, but may be considered an interesting field for antiquarian re-

searches. The people are persuaded that Pontius Pilate was born there, whence the inhabitants have inherited a bad character.

TARQUINII. (*Vide* ETRURIA.)

TELLENÆ; TELLENE; *Τελληναι*.

Strabo says that Tellenæ was not far from Rome; and he speaks of the place in connexion with Aricia and Antium. It was a Latin population.

“Tellenis Ficanâque captis,” says Livy, (i. 33.) Politorium inde rursus bello repetitum.” Now, Ficana is known to have been at Dragoncelle, on the Tyber; so that, supposing these places to be named in the order in which they were taken, Ancus Martius seems to have come down the Via Laurentina to Tellenæ, thence turning down the river of Decimo, to the right, to have proceeded to Ficana, and from Ficana to Politorium, in the interior. It is remarkable, that the stream which runs into the Tyber at the Osteria di Mala Fede, near Ficana, receives one which crosses the Via Ardeatina at Schizzanello, and that passes, in its upper part, not far from the ruins at La Giostrìa, which we have supposed Politorium: there is a road also, which runs from Pinzarone in the valley of Decimo, by the Salita della Mandriola, precisely in the direction of La Giostrìa; and in the absence of all better documents these roads, which now seem nearly deserted, may be considered as having once connected two towns. It would at least seem to point out that some place must have existed in the valley of Decimo; and indeed it is difficult to conceive that so favourable a region should not have attracted settlers in the very earliest period. Toretta, therefore, may have been the site of Tellenæ; but both Monte di Leva and Castel Romana demand examination.

Dr. Sickler, who has taken some pains to form an idea of the distance of doubtful places from Rome, gives ten miles as that of Tellenæ; which answers well to the valley of Decimo.

TEPULA AQUA.

The Tepula rises two miles to the right of Mile II. on the Via Latina. The Aqua Julia, taken from other springs twelve miles distant, seems to have been united with it, U.C. 719.

The Tepula is supposed by Cluver to have been the Marrana, which had its source in the Alban Hill; but Frontinus says it was brought U.C. 627, from the Tusculan lands of Lucullus.

TESTA DI LEPRE.

A farm-house situated in the country, anciently called Septem Pagi, between the Tyber and Cære.

TIBER. (*Vide* TYBER.)

TIBER; TIBORI; TIVOLI; *Τιβούρα* *Τιβυρον* *Τιβυρίς*.

At the earliest period noticed in history, Tibur was a city of the Sicani; for Tibur, or a part of it, probably the citadel, was in very ancient times named Siculetum or Sicilio. The Sicani had also another town in the neighbourhood, of which the modern Siciliano perhaps occupies the site. This town was further up in the mountains, and Siculetum appears to have been a smaller establishment of the same people, "who," says Dionysius, (lib. ii. *ad init.*) "left among other not obscure traces of their existence, the name of Sicula given to many of their settlements, which still exist."

The Siculi were in possession, when, as Solinus says, (cap. viii.) Tiburtus, or Tibernus, with his brothers Corax, and Catillus the commander of the fleet of Evander, sons of Amphiaraus, quitting Greece on account of family misfortunes, came to Italy, and expelled them*. Cato, who had made the antiquities of the

* We have, however, the testimony of Dionysius himself, that it was the Aborigines who built Antemnæ, Fidenæ, (Tellene being an error—*vide* page 245, note,) Ficulea, and Tibur. If Evander be supposed to have come to these places from Palatium near Reate, instead of coming direct from Greece, this supposition would explain why the followers of Evander, the founders of Tibur, are said by Dionysius to have been Aborigines.

country his study, is given as an authority for this statement; but he says that Catillus was an Arcadian, who, settling in Italy, had three sons, Tiburtus, Corax, and Catillus. Catillus, the son, therefore, made the settlement, and gave it the name of his eldest brother; and it must have been the citadel which existed before the expulsion of the Siculi, and was called Siculetum, or Sicilio.

In one of the indexes to the Latin translation of Dionysius by H. Stephanus, Tibur is said to have been an Alban colony; but this circumstance is not to be found in the original text.

Tibur is not mentioned in Pliny's list of the Latin confederates, who were accustomed to meet at the temple of Jupiter Latialis on Mount Albano: perhaps being superior in opulence or force, the Tiburtines may on this account have slighted the alliance; and it is only by supposing them to have been a powerful people, that we can satisfactorily account for their having so long escaped subjection to Rome; for, though frequently at war with the Romans, it was not till the time of Camillus, (Liv. viii. 13,) that they were finally reduced.

Tibur was so near the country of the Sabines, which extended from the Nar to the Anio, that it has been sometimes carelessly considered as in that region; but being chiefly on the left bank of the latter river, it was really in Latium. When the ancients speak of their Sabine possessions at Tibur, we must, in strictness, suppose their villas to have been on the right bank of the Anio.

The Tiburtines encouraged the Gauls in their inroads into Latium; and received them also into their city, when driven out of Rome by Camillus. (Liv. vii. 11. *et alibi*.) In the year 396 U.C., they ventured to attack Rome itself. (Liv. vii. 12.) Though easily repelled, the attempt shows that Tibur was then a powerful city, and proves how improbable it was that Cameria should have been situated at Sacco Muro in the rear of Tibur, which, in the times of Romulus or the Tarquins, was more powerful than Rome. (*Vide*

Sacco Muro.) The power of Rome having very much increased before the year U.C. 400, the Tiburtines lost two of their dependencies, Empulum and Sassula, and their other towns (*vide* Livy) were saved only by a timely treaty of peace. This shows that Tibur possessed at least four tributary towns: its territory, according to Tacitus, extended to Sublaqueum in the region of the Æqui.

The beautiful circular temple, supposed that of Albunea, (the Tiburtine Sybil whose books of prophecy were preserved in the Capitol,) and the remains of a Doric temple near it, are well known. There was also a temple of Hercules, whence Augustus borrowed the treasures which the piety of ages had collected, and from which the city was styled *Mœnia Herculis*: the grove of Tiburnus probably occupied the rough ground near the cascade.

Dr. Sickler gives a list of objects in this neighbourhood, of which vestiges are supposed to exist. Among the villas are those of Vopiscus, of Catullus, of Horace, of Tibullus, of Q. Varus, of Ventidius Bassus, of Cocceius, of Munatius Plancus, of Mesius, of Lepidus, of Cœlius, of Cynthia, of Paternus, of Mecænas, of Sallust, of Rubellius, of Capito, of Piso, of Cassius, and of Brutus. The villas of Popilius, of Ælius Ruber, of Flaccus, of Atticus, of Syphax, of Turpilius, of Valerius Maximus, and of several others, are also mentioned. Among the aqueducts, traces of the Anio Vetus, the Anio Novus, and the Aqua Claudia, may be seen. There are also remains of the temple of the goddess Tussis, and of some other buildings; but these are so well known, that it is unnecessary to recapitulate them.

The wall which supported the terrace of the villa of Brutus, is among those called by some antiquaries Cyclopian; but it is, in reality, Pelasgic. That of Bassus also has a wall of like construction, and many of the villas near Tibur were supported by terraces upheld by similar masonry; proving that this style, which had been adopted by the Romans at a remote period, was still common in the early times of the empire. One of these terrace walls near Tivoli, called

the Villa of Fuscus, below the Strada di Carciano, is supported by more than a hundred feet of Roman masonry of a lower period; but this wall may have undergone subsequent repairs.

The walls of the city of Tibur were constructed of volcanic stone, cut probably in the Vallata degli Arci, where not only the lowest part of the valley consists of tufo, but also several of the small eminences. It is remarkable, that they are of regular blocks, instead of being, as might have been expected, of the polygonal masses of Pelasgic architecture.

The walls of Tibur were much damaged by one of those extraordinary floods by which the Anio is not unfrequently swollen. The floods of this river are noticed by the ancients. Pliny (lib. viii. epist. 17) mentions one which "destroyed woods, rocks, houses, and sumptuous villas, and works of art." The great flood of November 1826, carried away the church of Santa Lucia, and thirty-six houses situated not more than two hundred yards from the temple of Vesta. The rock also below the temple has suffered from the violence of the torrent, so that, without some means be taken for its preservation, this great ornament of Tivoli may in time be destroyed.

Mt. Catillus has usually been supposed that branch of Mt. Peschiavatore which ends in a peak opposite the circular temple. Its name may have been derived from the villa of Catullus, which stood below. On that rocky mountain, however, there is but little space for the planting of vines, which Horace recommends. The name of Monte Ripoli seems corrupted from Rubellius, the proprietor of one of the Tiburtine villas; a church of the Madonna also has preserved the name of Quintilius, and Pons Aureus may perhaps be recognized in the Ponte dell' Aquoria.

The ancient road from Tibur to the bridge called Ponte Lucano ran in a direct line from the town. The pavement is yet distinguishable, and the road, though not good, is practicable; but carriages generally ascend to the town by a new and less difficult road. A considerable portion also of the beautiful pavement of the

old road below the Villa d'Este, which crosses the Anio at the Ponte dell' Aquoria, still remains in very tolerable preservation. The ancient Via Valeria, (some vestiges of which may still be seen,) appears to have crossed the Anio by a bridge, situated much higher up the stream than the modern bridge at the cascade.

In modern times, Tibur, having been destroyed by the Germans, was restored by the Emperor Frederic Ahenobarbus.

It would be useless to dwell longer upon this article, numerous accounts of the place (which may be procured at Rome) having been already published by Professor Nibby, Dr. Sickler, Sig. Sebastiani, and others, who have detailed all that is known either of Tibur or of Tivoli, its modern representative: but a brief notice of the various small streams in the vicinity of Tivoli may not be unacceptable.

The small district situated near the villa of Hadrian, and between Corcollo and Gericomio, contains many little valleys, down each of which run streams, which, in some places, are crossed by aqueducts of ancient structure, such as the Ponte di Sant Antonio, Formarotta, Ponte San Giovanni, Ponte di San Pietro, and Ponte Lupo. These glens and their aqueducts have been carefully examined by Mr. Dodwell, from whose MSS. the following notices are extracted:—"After the Colle di S. Stefano, (a pretty elevation with ruins, behind Adrian's villa,) a steep road leads down to the Fosso della Femina Morta, and crosses by a bridge called Ponte Terra. This stream rises at Pometa, and running under Ponte Pomata and Ponte Rotto, is said by the peasants to fall into the Anio at Resicola. Below Gericomio, under an oak-tree, is a fountain, not far from which are some Roman ruins of *opus reticulatum*, with a reservoir called Le Caselle. Near this stands a house called Acqua Ramenga, and below, in the tufo rock, is an alcove or schola. To the south-east, is the Ponte di Sant Antonio, a picturesque aqueduct, with a church. South of Acqua Ramenga, on a rock, is La Toretta, and near it the ruins of La Faustianiana, of reticulated masonry, probably the villa of an Empress

Faustina. The Valle delle Molle, perhaps delle Mole, has the ruins of a fine aqueduct of two rows of arches. All these glens, and especially the ruins of the ancient aqueducts, are worthy of a visit, if only on account of their picturesque beauties."

TOLERIA, *or* TOLERIUM.

A town of the Latins. Livy, describing the conquests of Coriolanus in his march from Circeii to Rome, says, "Inde in Latinam viam transversis tramitibus transgressus, Satricum, Longulam, Poluscam, Coriolos, Lavinium, Corbionem, Vitelliam, Trebiam, Labicos, Pedumcepit." (Lib. ii. 39.) In this passage, the word Trebiam is thought corrupt, but without reason; and commentators have wished to substitute Toleriam. Plutarch (in Vit. Cor. 28,) says, *Τολερινους και Ουϊκανους*, (or *Λαουϊκανους*,) *και Πεδανους* ἔλων; and Dionysius, (lib. viii. 493, seq.) gives Toleria, Bola, Labicum, Pedum, Corbio, Corioli, Bovillæ, and Lavinium, as the towns taken by Coriolanus upon his departure from Circeii. Dionysius is, as usual, the most to be depended on: Livy's account, which begins by a march to the Latin Way, and then enumerates the towns by the sea, is contrary to common sense.

Toleria may have been on the river which still retains the name of Sacco and Tolero, and falls into the Garigliano; perhaps Colle Sacco was its site.

Near this place is the hill, called Colle Ferro.

TOLFA.

A town situated in the range of the woody mountains of Cervetere, (Cære,) anciently called the Lucus Silvani. It may be visited from the side either of Bracciano, or of Civita Vecchia.

At Tolfa there is a great manufactory of saltpetre.

TORRE DI BOVACCINO. (*Vide* BOVACCINO.)

TORRE DI MEZZA VIA. (*Vide* APPIA, VIA.)

TORRE DI SAN LORENZO.

The Torre di San Lorenzo is one of the numerous towers which were erected to prevent a descent of the Barbaresques on the otherwise unguarded coast. Its position is north-west of Antium.

Soon after quitting the Villa Albani and the ruins of the ancient Antium, and leaving on the right two roads which lead to Rome, that to the Torre di San Lorenzo passes a stone quarry and a tower of defence at about two miles from Antium; it then enters a forest of cork-trees, running parallel with the sea-coast, which is at a little distance on the left. This forest extends to Carroceto, and is sometimes beautifully interrupted by gigantic plants of heath and arbutus: at about the fourth mile is a tower on the left, near a place called Solferata, and a fountain called La Vignarola. Near the tower of Sant Anastasio, (upon an eminence on the right, at about the seventh mile,) the shore becomes sandy. After entering the forest again, always keeping near and parallel with the coast, the wood opens, and the tower of San Lorenzo is seen at about the tenth mile. It is to the left of the road upon a little knoll, and a farm-house or Granajo is near it, close to the road. Some have imagined this to be on the site of the ancient Castrum Inui. The country on the right is verdant and wooded, and has several little eminences; on the left is the sea.

At about a mile and a half from San Lorenzo is another tower of defence, at a place called Moleta, with a mill and stream. Marshes (one of which, called Pantana, is almost a lake) lie between the road and the sea, and salt is collected here, or was formerly, as the name of Salsata implies.

At Mile XIII. the road, turning to the right, quits the coast, and ascends the valley by its stream to Ardea, distant about three miles. On the right, is a high knoll covered with trees, which are seen from Albano and the country near it.

At about half-way between the mouth of the valley and Ardea, are ruins upon a rocky hill to the right of

the road, which might be taken for those of the *Castrum Inui*. On the opposite side of the stream the valley is flanked by the great wood which extends to *Lavinium*. Still nearer to *Ardea*, on another hill, is a place which would seem to have been the *Necropolis* of that city; for it is too near to have been a separate town.

This road from *Antium* to *Ardea* is scarcely practicable for carriages in wet weather.

TORRE DI TRE TESTE. (*Vide GABII.*)

TORRE LUPARA. (*Vide FICULEA.*)

TORRE PATERNO. (*Vide LAURENTUM.*)

TORRE SAPIENZA. (*Vide COLLATIA.*)

TORRE VAJANICA. (*Vide LAVINIUM.*)

TORITTA.

A village of three hundred and twelve inhabitants, near the *Tyber* and *Mount Soracte*.

There is also a ruined castle of this name, near *Tivoli* and *Ceano*.

TRAGLIATA. (*Vide CERI.*)

TRE FONTANE. (*Vide LAVINIUM.*)

TREIA.

The river which flows near *Civita Castellana*, and thence into the *Tyber*. Above this town three branches, one from *Rignano*, one from the country toward *Scrofano*, and a third from the neighbourhood of *Nepi* and *Monte Rosi*, unite; but which of these is to be considered as the *Treia* it is difficult to say. Perhaps the name does not apply till after the junction of the three streams.

TREVI; TREBA; TREBA AUGUSTA.

A town near the source of the *Anio*. Though in the country of the *Æqui*, and behind the mountains, it is

often classed with Corbio, Algidus, Labicum, and other places near Præneste. Dionysius, in his list of the towns which joined the league against the Romans after the expulsion of the Tarquins, calls the Trebani, Tricerini, probably from its sources.

Mabillon says the Anio issues in three sources from a high rock, and that the water is that of the Fontana di Trevi at Rome. The Trevi at Rome is, however, so called, not from the village, but from the church *in Trivis*, near the Fontana.

The vicinity of Trevi was not examined in detail for the Map.

TREVIGNANO, *or* TRIVIGNANO.

A village of three hundred and eighty-six inhabitants, situated on a bold and rocky promontory of the lake of Bracciano, the town and castle of which are on the opposite shore.

Trevignano seems a corruption of Trebonianum.

TRIGORIA. (*Vide* DECIMO.)

TUCCIANETTO.

A village in the mountains between Palestrina and Subiaco. It is below Canterano, and is situated upon a pretty stream, which flows into the Anio, a few miles below Subiaco.

TURIA; *or* TUTIA.

A river six miles from Rome, to which Hannibal retreated, after having first offered battle to the Romans near the Anio, and then advanced from the Porta Collina to the temple of Hercules. (Liv. lib. xxvi. 10, 11.) Silius Italicus says the Turia flowed into Tuscan waters, meaning, probably, the Tuscan sea.

“ Turia deducit tenuem sine nomine rivum,
Et tacitè Tuscis inglorius adfluit undis.”—xiii. 5.

This it would do whether it fell into the Anio, or into the Tyber.

Judging from the distance given by Livy, (*in loc. cit.*,) it must have been either the brook of Cesarini, near the Via Nomentana, or, taking the distance in a right line across the country, the river of Malpasso. The brook of Cesarini would be in the direct line, pursued by Hannibal, whether he marched to Eretum, on leaving Rome, or to the Lucus Feroniæ, in the country of the Capenates.

Pliny mentions the Tutienses in his list of the Latin confederates at Mt. Albano.

*
TUSCULUM; ΤΥΣΚΛΟΝ ΤΥΣΚΛΟΣ ΤΟΥΣΚΟΥΛΟΝ.

Dionysius has left an exact description of the situation of Tusculum, which, he says, "is placed on a range of hills forming one side of the valley which lies between the city and the Alban Mount*. The town itself is of some consequence; and the hill, particularly on the side toward Rome, is adorned with a great number of villas and groves, and splendid edifices." Its distance he gives at one hundred stadia from Rome, or twelve miles and a half.

The poets were particularly fond of ascribing to Telegonus, the son of Circe, the foundation of Tusculum. The family Mamilia (descended from the founder) were for ages the chiefs of Tusculum; and the Mamilii, who espoused the cause of Tarquin, is said to have been "longè princeps Latini nominis." (Liv. i. 49.)

Tusculum was also supposed to have been built three generations previous to the war of Troy, by the invading Aborigines and Pelasgi, who drove out the Siculi; and as there is a story alluded to by Lycophron, of the

* The whole of the range, (which formed the boundary of the original crater of Mons Albanus,) seems to have been called Tusculani Colles.

The hill to the east of the citadel of Tusculum is called Fenaria, and the points beyond that, in the direction of Rocca Priore, are now occupied by Monte Compatri, San Silvestro, and the remains of one or more volcanoes.

It is, perhaps, not common to find traces of smaller craters within the verge of the great crater of a volcano. One of the smaller craters of the Tusculan range bears a strong resemblance to the great crater of Mount Albano, ruined by the fall of one-half of the circumference.

Tyrrhene Pelasgians and Telephus, instead of Telegonus—and of Tarchon, which seems to connect it with Tarquinium—and the very name of Tusculum seeming to have some connexion with the Tusci, the origin of Tusculum may admit of further speculation. Telephus and Telegonus were confounded also, (as Servius, cited by Cluver, observes,) in the history of Cære, or Agylla.

Tusculum was in general the most faithful of the allies of Rome, and the Tusculani enjoyed all the privileges of Roman citizens, except that of voting. Its natural strength was such that Hannibal was unable to take it; and the walls also must have been strong, as Silius Italicus, speaking of Hannibal's attack, says—"Telegoni pulsatos ariete muros." (xii. 535.) [But a reference to the narrative of Livy (xxvi. 9,) will show clearly that this is a mere rhetorical flourish of Silius, and that Hannibal did not *attack* Tusculum, but merely made a demonstration against it, and withdrew on finding that the inhabitants refused to open their gates to him.]

The city seems to have existed up to a late period; for about the year 1165 [1171] we find Pope Alexander III. residing there*; and soon after, in 1169, the Romans having gone with their whole force to reduce Tusculum to obedience, the Tusculani, says Machiavelli, in his History (lib. i.) defeated them with so horrible a carnage, that Rome was never afterwards either rich or populous; but before the conclusion of this year the Romans again attacked the town, and left it without fortifications; and in 1191, says Baronius, Tusculum was almost extinct†.

* While Pope Alexander remained at Tusculum, says Machiavelli, certain ambassadors arrived from England to make known to his Holiness that King Henry was innocent of the murder of St. Thomas à Becket, Archbishop of Canterbury. Two cardinals were accordingly sent by the Pope, from Tusculum to England, to learn the truth; and the king, though not found manifestly guilty of the murder of St. Thomas, was condemned to submit to severe penances, and to contribute largely towards the expenses of the holy war, in order to expiate the heinous crime of his followers, as well as for not having himself honoured the saint as he deserved.

[† These events are inaccurately related. The battle in which the

Dionysius says that Tusculum, or rather the country below it, was remarkable for its plentiful supply of water. This was probably brought in artificial channels from the Alban valley, on the Via Latina; for at present it is by no means plentiful.

The citadel of Tusculum is about thirteen miles from Rome, and Frascati is somewhat more than eleven, but the road is not well directed. The distance is reputed twelve. A milestone, numbered XIII., was reported to have been found near the fountain on the ancient road, close under the wall of the Tusculan citadel. This road seems to have branched off from the Via Latina, recent excavations having laid open its polygonal pavement.

Tusculum was also accessible from the Via Latina, on the other side. About a mile before the Latin Way reaches the ruined castle of La Molarà, this ancient road is distinctly seen climbing the hills of Tusculum, and turning first to the left, and then to the right, to diminish the steepness of the ascent. It entered the city near the amphitheatre, and is supported by ancient substructions flanked by sepulchres, not yet quite obliterated.

At present, the best road to the citadel of Tusculum

Romans were defeated by the Tusculans was fought on the 30th of May, 1167. The latter were assisted by a body of Germans sent to their support by the Emperor Frederic Barbarossa, to whom the victory seems to have been, in great measure, owing: but Machiavelli's account of the slaughter is greatly exaggerated. Acerbus Morena, a contemporary author, who had his information from persons actually present, states that the Romans lost rather more than two thousand men, and about three thousand prisoners. (MURATORI. *Script. Rer. Ital.* tom. vi. p. 1147.) The next year they were strong enough to destroy Albano, but could not take Tusculum, though they continued to carry on hostilities against it with so much vigour, that Count Raino, to whom the city was subject, in order to preserve it from the Romans, placed it under the protection of Pope Alexander III. The Pope took up his residence there, and it was here that he was found by the Ambassadors of Henry II. in 1171, not in 1165; Thomas à Becket having not been murdered till December, 1170. At length in 1172, a treaty was concluded between the Pope and the citizens of Rome, in virtue of which the latter were allowed to destroy the walls of Tusculum, a task they seem to have effected with such a right good will, as to have left scarcely a vestige of those of the citadel.—E.B.]

is that which ascends from the Piazza of Frascati, leaving the Villa Aldobrandini to the right, and passing through the grounds of the Ruffinella—in which the ancient city may be said to be included. Asses are always in readiness below; but the road, though in many places steep, is practicable for very light carriages.

Arriving on the brow of the hill behind Frascati, the first object of antiquity is the amphitheatre, (on the left of the path,) which is small, and not of high antiquity. It is here that the city of Tusculum is entered. On the right, along a ridge of rocks, which served as the foundation of the wall toward Mt. Albano, are seen certain ruins, which the people call the villa of Cicero. At the entrance the wall of the city has disappeared, but it might, perhaps, be found beneath the soil; further on, recent excavations have laid open a street, paved in the usual manner with polygonal blocks; several chambers also, with walls to the height of more than six feet, have been partially cleared. Such as were observed during the construction of the Map did not, however, appear to have been erected on the plan of those of Pompeii,—which, as is seen by the marble plan of the city in the Museum of the Capitol, were like those of Rome.

An investigation of the ruins of Tusculum might assist in determining the period when the houses of Italy ceased to be built in the common Roman style with two stories, but were changed for the lofty and dark habitations of the northern invaders*. Every one must be

[* It is singular that Sir W. Gell here speaks of the style of building at Rome, as if it had been like that at Pompeii, while we know, on the contrary, from many passages in ancient authors that this was not the case. Whatever the *domus* or palaces of the great may have been, the *insule* or common dwelling-houses of the poor were certainly lofty buildings of many stories: and in the more central parts of the city these seem to have been crowded together, especially on the steep sides of the hills, in a manner not unlike the Italian towns of the middle ages. Cicero has strongly marked the contrast which Rome in this respect presented with Capua: “Romam in montibus positam et convallibus cœnaculis sublatam atque suspensam, non optimis viis augustissimis semitis, præ sua Capua, planissimo in loco explicata, ac præ illis semitis, irridebunt atque contemnent.” (De Lege Agrar. adv. Rullum. Or. ii. c. 35.) The same thing is still more clearly stated by Vitruvius.

struck with the very great difference between the low and sunny courts, or peristyles of the ancients, and the high, dark, and wet courts of a modern Italian house. An immense change must have taken place in manners, customs, and opinions, before houses, from the street doors of which, the atrium, tablinum, peristyle, and almost the inmost recesses could be seen, were superseded by the secluded and inaccessible labyrinths of a gothic castle, or the retirements of a modern residence.

Pursuing the ancient street, a small theatre is observed, built of ancient blocks of volcanic stone*, and

(Lib. ii, c. 8): "In ea autem majestate urbis et civium infinita frequentia, innumerabiles habitationes opus fuit explicare. Ergo cum recipere non posset area plana tantam multitudinem ad habitandum in urbe, ad auxilium altitudinis ædificiorum res ipsa coëgit devenire. Itaque pilis lapideis, structuris testaceis, parietibus cœmentitiis altitudines extractæ et contignationibus crebris coaxatæ, cœnaculorum ad summas utilitates proficiunt disparatione. Ergo menibus e contignationibus variis alto spatio multiplicatis, populus Romanus egregias habet sine impeditione habitationes." To such an extent was this practice carried, that Augustus made a law to prevent houses being raised to a height of more than seventy feet, (Strabo, v. 3, § 7); and this was further limited by Trajan to sixty, (Aur. Victor. *Epit.* c. 13.) But even this would allow of five or six stories. Juvenal also represents the inhabitants of the garret at the top of the house as raised *far* above the third story:

"——— *tabulata* tibi jam *tertia* fumant,
Tu nescis: nam si gradibus trepidatur ab imis
 Ultimus ardebit, quem tegula sola tuetur
 A pluvia."—Sat. iii. v.

It is evident also that the buildings, of which Tacitus speaks as rising up the sides of the Capitol to a level with the summit of the hill, were merely private houses: "Nec sisti poterant scandentas per conjuncta ædificia, quæ ut in multa pace in altum edita, solum Capitolii æquabant." (Hist. iii. 71.) These houses were not, as we learn from Vitruvius, built of brick, but of more frail materials, whence the "ruinæ tectorum assiduæ," of Horace seem to have been hardly a poetical exaggeration.—E. B.]

* In the article *Gabii*, it has been surmised that these ancient theatres may possibly be as strong indications of connexion with the Greeks, as in later times an amphitheatre was of Roman conquest. [Great doubts may, however, be in both cases entertained with regard to the antiquity of the theatres in question. M. Abeken pronounces that of Tusculum to belong unequivocally to the early Imperial times; and adds, that so far from being Greek, it corresponds precisely with the rules laid down by Vitruvius for the Roman theatres. (*Mittel Italien.* p. 201.)—E. B.]

evidently antecedent to imperial times. At a short distance to the right are the walls of the city, running nearly in a right line, and almost parallel to the street. They had been partly excavated by the Prince of Canino, when possessor of the Villa Ruffinella, and the work has been continued by the present proprietor. The walls in this part were of rectangular volcanic stones, At the extremity of this ridge (below which to the right are sepulchral grottoes) the hill spreads out into a nearly quadrangular platform, to which there is a steep ascent, and the road to which is aided by art. The destruction of the walls of this citadel was probably owing to the building of the town of Frascati and its numerous villas, so that little is now left on the summit of the hill. [We have already seen that they were purposely demolished by the Romans. See Note, p. 425.] It may nevertheless be perceived, that the Acropolis had four gates: one to the town; another to the Alban valley on the south; a third on the east toward Monte Fenaria; and, not far from the last, there is the appearance also of a postern, to which ascended a steep and rocky path from the Alban valley. There does not appear to be any accumulation of soil in the citadel, nor any foundations of houses.

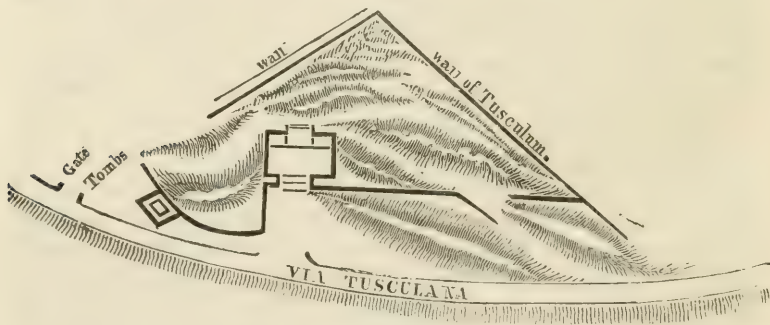
The view from the green-topped hill of the Tusculan citadel is one of the most delightful possible. That toward Rome embraces the almost interminable Campagna; on the left is the sea; and on the other side, the whole Alban valley traversed by the Via Latina, as far as the castle of Algidus; directly opposite is the woody Mt. Pila, (one of the summits of Mont Albano,) the Campus Hannibalis, with the town of Rocca di Papa; and beyond, the convent, on the highest summit of the Alban Hill, overlooking the forest below. The site of Alba Longa, and the more distant Castel Gandolfo, are also visible. No place more amply repays the trouble of an ascent than Tusculum: the citadel, being easily distinguished from various points of the Campagna, was of great use in the triangulation for the Map. It is 2079 French feet above the sea.

Descending thence, it will be observed that from

the main street of the city there was another to a gate which opened into a road running below the rocks, on which was founded the north wall of the Acropolis. A part of this road has been cleared; and a milestone found there shows that in the time of the Romans it was the high road from the capital. The road, as well as the street of the city, was paved with polygonal stones, like other Roman ways.

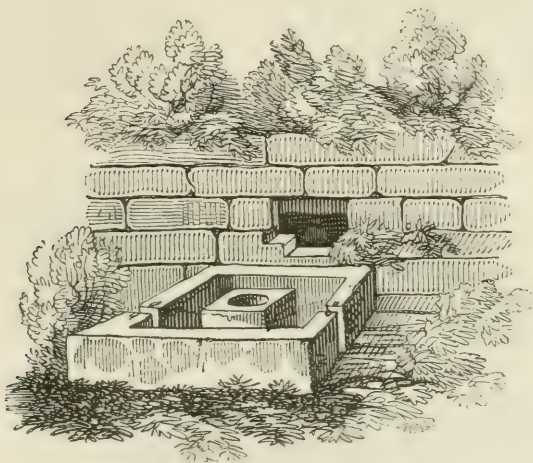
It is supposed that a short *Via Tusculana*, or *Via-trium*, ran to this place from the Latin Way; but from the history of Coriolanus, there appears to have been a *Via Tusculana*, in the most ancient times of the republic.

Under the northern wall of the citadel is a door opening into a small chamber or crypt. The floor is below the level of the road. At the inner end are three divisions, or troughs, evidently for the purpose of washing, bearing a great resemblance to those in the *Fulonica* of Pompeii. This crypt was probably a public washing place, artificially supplied with water from cisterns in the citadel; but judging from the elevation of the spot above the plain, the supply could not have been very copious. Within a few yards of the crypt is a fountain, also under the wall, and not differing materially from those at Pompeii. A sketch of the plan will assist in forming an idea of this curious place, and with the addition of a perspective view of the crypt and the walls, the whole may be fully understood.



PLAN OF THE CRYPT AND FOUNTAIN.

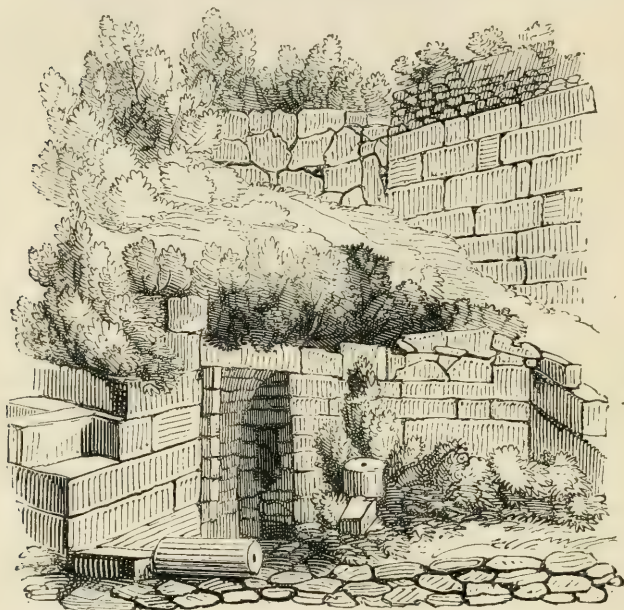
Subjoined is a sketch of the Fountain.



The roof of the crypt appears at first sight to be in the form of a gothic arch; but from an imperfection in that part of it near the door, it may be seen that the construction is of the same species as that observed in the treasury of Atreus at Mycenæ. This, however, not being a dome, that part of the principle of the arch, which Mr. Donaldson has shown to have been employed horizontally at Mycenæ, could not be practised; there, a few inches of each block being so cut as to point to the centre, while small stones wedged in, completed all that was necessary to prove that the knowledge of the art was not wanting even at that remote period.—The roof is formed by stones laid in nine horizontal courses, approaching from each side till they meet at the apex, and each so sloped or bevilled, that from below the whole appears like a gothic vault constructed on the common principle. The stones are of course long, so as to counterbalance that part of each which projects to form the vault; and probably there was a great weight of stones, or of earth, on the top, to keep everything in place, as was the case with respect to the treasury of Mycenæ, and that of Orchomenos. Certain holes may be observed at the entrance, which may have been used

in fastening the door. Some Doric capitals of peperino, and of a good time, lie near the spot.

A sketch will give a more correct idea of this singular place, which has many of the characteristics of high antiquity. The view will also show the general style of



the walls of Tusculum, as well as that of a small piece of *opus incertum* (for it is not polygonal) which seems to have filled up a breach in the original bulwark, and cannot in any way be cited as an example of polygons in tufo, or peperino. The courses of the horizontal wall on the right recede a little as they rise, which might add to the strength of the fortification, but not to the security of the place.

The hill of Tusculum has on one side the Ruffinella, the Villa Falconieri, the great Borghese villa of Montdragone, and the convent of the Camaldoli. On the other is a wild, uncultivated, and rocky tract, descending to the Via Latina.

It ought not to be omitted, that in the excavations

of the Prince of Canino, some capitals were found of Egyptian architecture. Nothing more, however, can be argued from them, than that some wealthy Roman, perhaps Cicero himself, had copied them from real Egyptian models, as ornaments to a temple or a villa.

TYBER; TIBER; THYBRIS; TIBERIS; ALBULA; JANUS;
(*Athenæus*;) Τεβερις· Τιβερις· Αλβας· (*Stephani*
Epit.) Αλβουλος· (*Eustathius*;) now TEVERE*.

The Tyber is so well known that it requires but little description. It rises in the Apennines above the latitude of 43° 30', as far to the north as Florence, and very near the source of the Arno. Above the town of Perugia, the river Carpino falls in by the left bank. Soon after, it is joined by the Topino, a fine stream from Foligno, into which the Clitumnus falls. Below Todi, near a place called Morciano, and not far from Orvieto, the river Chiana, or Clanis, which drains the whole country near Chiusi, (Clusium,) falls in on the right. Below this, at Orte, (an ancient city beautifully placed upon a height on the right bank,) are the remains of an ancient bridge; and soon after, the Nera falls in from its romantic valley on the left, bringing with it the fine blue stream of the Velinus from Rieti, Antrodoco, and the high and cold country near the Gran Sasso d'Italia, or Monte Corno, the highest of the Apennines—its elevation being 9577 French feet above the sea. Below Orte, the vale of the Tyber is beautiful, and well wooded. At the Ponte Felice, below Magliano della Sabina, the Tyber is a fine river, and might be navigated by very large boats. Beyond Civita Castellana, all the rivers which run from the country near the lakes of Bracciano and Vico, unite with it; and opposite to Mount Soracte many rivers from the valleys of Sabina, as the Aja, the Farfa, and the Correse, fall in on the left. Lower down, the little river Grammiccia, from

* In Tuscan this river was called Deheberis, from a king of Veii so named; (*Varro*;) “ab antiquis, Rumon; in sacris, Serram et Terentum dictum.” (*Servius*.)

Capena, and the Feronian fountain, join it on the right bank, and on the left the Allia. The Cremera, which is but a small stream, falls in opposite to Castel Giubileo, or Fidenæ, where the Tyber is both wide and rapid; and below the site of Antemnæ, the Anio. Several insignificant streams join it below Rome, such as the Almo, the Aqua Crabra, and the river of Decimo.

Pliny says forty-four rivers fell into the Tyber; Cluver has collected many of their names, beginning with the Tinia and the Glanis, or Clanis. The Nar, Himella, Farfarus, Allia, Cremera, Turia, Anio, Crabra, Almo, Aqua Ferentina, and Juturna, are the others given by that author. Which of the streams now falling into the Tyber, represent the Himella and the Turia, is doubtful. The Aqua Ferentina, it will be observed, is mentioned as distinct from the Almo. We cannot, upon the whole, place much dependence on the accuracy of this list.

Far from being a small river, the Tyber is six hundred feet wide at Ponte Molle, and is often swollen to a greater width, when the current is also very rapid. In consequence of certain projects for rendering it navigable, documents have been drawn up as to the fall of the level. They are given in Roman palms of twelve Roman inches, equivalent to ten English:—From Ponte Felice (the bridge over the Tyber on the post-road between Borghetto and Otricoli) to the Osteria La Cappannaccia, a distance of thirty-five miles, the fall is only eighty-seven palms; from Cappannaccia to Malpasso, a mile beyond Castel Giubileo, the distance is seventeen miles, and the fall twenty-three palms; from Malpasso to the junction of the Anio, the distance is six miles and five hundred and fifty-three canes, and the fall twelve palms; this averages twenty-one inches in a mile. From the Anio to Rome, the fall is eleven palms six inches, in a distance of four miles and five hundred and twenty-six canes. Thence to Ripa Grande, a distance of two miles and five hundred and three canes, the fall is seven palms, or thirty-one inches in a mile. The fall from Ripa Grande to Capo di Rami, where the river forms two streams, is eighteen palms nine inches,

or eleven inches in a mile. Thence to the sea, the fall is given at one palm eight inches in two miles and five hundred and ninety-four canes. The river at Fiumicino runs, however, with so strong a current, that this seems almost incredible.

ULUBRÆ, *or* ULUBRA.

A Volscian town situated in the flat country between Lanuvium, Cisterna, and Nettuno. It is said to have been near Cisterna; but we have no means of determining the precise situation either of this place, or of the towns of Longula, Polusca, Ecetra, or Satricum, which stood in its vicinity. Eventually, perhaps, inscriptions may be discovered which may enable us to pronounce with greater accuracy respecting its position; for Frontinus says it became a colony.

Perhaps the ruins at Civitone, on the Via Appia, may be those of Ulubra; but no notice is taken of the place in the Itineraries.

UMBRIA. (*Vide* HISTORY.)

USTICA. (*Vide* VILLA HORATIL.)

VACCINA. (*Vide* AGYLLA.)

VACUNA. (*Vide* MONTE VACCONE.)

VALCA. (*Vide* VEIL.)

VAL D'INFERNO.

There are two places of this name near Rome. Of these, one is a deep and secluded valley, immediately behind St. Peter's and the Mons Vaticanus, of no great extent, but which might be rendered pretty by the addition of a few trees. Of the origin of the name it would be difficult to give a satisfactory account: possibly it was the place where the bodies were burnt of those who died in this part of the city.

The other Val d'Inferno is near Porcigliano, and on the left of the road from that place to the Osteria

di Mala Fede on the Via Ostiensis. The unceasing fires in the neighbourhood, used in the preparation of charcoal, may have been the origin of the name of this latter.

VALMONTONE.

This is evidently the site of some ancient city, as may be seen from the number of sepulchral excavations with which the rocks abound: it has been supposed that of Vitellia, noticed by Livy, (ii. 39;) and also by Pliny, (iii. 5.)

The town contains two thousand three hundred and fourteen inhabitants; the situation is singular, being a high and insulated rocky mount, crowned with a deserted baronial mansion of picturesque appearance. Deep glens on every side, prettily fringed with wood, separate the mount of Valmontone from the rest of the country, and must have rendered it very defensible.

VEII.

The name of Veii, says Festus, was derived from *Veja*, a word signifying *plaustrum*.

The remains of this once populous Etruscan city have, in the course of the last ten years, suffered so lamentably from spoliations perpetrated or permitted by the owners of the soil, that it is necessary to take particular notice of such relics as still attest the existence of a place of so much importance in the early history of Italy. An Italian translation of this account has already been published in the annals of the Roman Archæological Society, for the year 1832. Ten years have now elapsed since the author first visited the site of Veii; at which period he observed and noted on a plan, so many more vestiges than existed in the summer of 1830, that if the destruction or consumption of the materials of the ancient city be continued for a second ten years to the same extent, it is probable that not a stone will remain to testify to posterity the existence of this once potent rival of Rome. It is therefore of importance that an exact account should be given, not only of such vestiges as are yet to be found, but also

of such as are known to have existed. The doubts which have been thrown over the early history of Rome, might, in all probability, in the course of another century, be extended, in default of monuments, to the story of the capture of Veii; and posterity might be induced by ingenious arguments, to discredit much of that which the present opponents of Livy and Dionysius are now willing to receive as portions of real history. Veii seems, indeed, peculiarly liable to be considered as a place of doubtful existence, both on account of the absurd mistake of those antiquaries who placed it at Civita Castellana, and also from the inaccuracies of the ancients themselves, in their statements of its distance from Rome.

The researches of the ancients seem, on many occasions, to have been so carelessly conducted, that, had they written in the present day, they would often be considered in the light of very unskilful antiquaries. Strabo could not imagine where Mycenæ had stood, yet Pausanias, who lived much later, found its colossal ruins, and describes them as they are seen to this day. Dr. Chandler, who went on purpose to discover antiquities, passed within a furlong of the place, yet saw nothing of the venerable relics, so that the ignorance or the idleness of such as deal largely in the "*etiam periére ruinæ*" can never outweigh the testimony of those who, searching for cities and temples where history has asserted their existence, actually find them. It is extremely doubtful whether every trace of a city built with large blocks, after the manner of the ancient Greeks and Italians, is ever so completely obliterated as not to be detected by the eye of a skilful antiquary. The remains, however slight, of roads leading to one insulated point, (and that generally strong by nature,) squared or polygonal blocks scattered over the fields, tombs cut in the rock, Tumuli, or, (when these indications are wanting,) broken tiles and pottery, which never disappear, not even after a lapse of many centuries, are manifest proofs that the spot on which they are found was once inhabited by a civilized population.

The truth is, that, besides the habit of speaking carelessly, few are in the practice of examining minutely; and it would have been by no means impossible for a Roman to have visited the new Veii of imperial times, situated on the ancient Forum, and far within the Etruscan circuit, without perceiving the ruins of the fortifications of the old town. It is very probable that, in the time of Propertius, his celebrated and often cited passage—

“Nunc intra muros pastoris buccina lenti
Cantat, et in vestris ossibus arva metunt,”

Eleg. iv. 11.

might give a faithful picture of Veii, even during the existence of the new colony sent by Cæsar, for there must still have remained within the ancient walls a vast unoccupied space for pasture. The passage of Florus, (i. 12,) “Hoc tunc Veientes fuère, nunc fuisse quis meminit? quæ reliquiae? quodve vestigium? Laborat annalium fides ut Veios fuisse credamus,” only shows that its author wrote at hazard; for he is disproved by the inscriptions, statues, and columns of the more modern colony, as well as by inscriptions found far within the wide circuit of a more ancient circumvallation, in which Veii is expressly named. It is plain that Florus had not taken the pains to examine the place of which he speaks. His history was written at the beginning of the second century, in the time of Adrian; and though it is probable that the Veian colony even of Tiberius had then become insignificant, yet he must have known that the founder of new Veii had experienced no difficulty in ascertaining the ancient site; [and the existence at least of Veii as a municipium with its own magistrates, priests, &c., is attested by the series of inscriptions above alluded to, (discovered in the recent excavations, and published by Nibby,) which extend from the reign of Tiberius to that of Constantius Chlorus.] Moreover, if this was not the site of Veii, to what other place are we to ascribe the remains of fortifications, more than four miles in circumference?

It is, however, highly probable that the Municipium or colony of Veii was little known, even to the Romans

of early imperial times ; for the Via Cassia, constructed by L. Cassius Longinus in the year 628 U.C., having but one inconvenient ascent between Rome and the modern Baccano, must have caused the old and tortuous Via Veientana, (which descends into several valleys, and climbs in its course five or six steep eminences,) to be almost entirely deserted ; and though the Cassian Way may have passed near Veii, yet it is not till after the twelfth modern milestone, when Veii is already passed, that, on looking back, the lofty rock and the buildings of the Isola Farnese can be discovered ; and the whole site of the Etruscan city is almost perpetually concealed by intervening heights.

Dionysius, who seems to have carefully studied the antiquities of Rome, gives a hundred stadia (equal to twelve miles) as the distance of Veii from the capital, agreeing in this with the Peutingerian Tables, which assign twelve as the site of Bejos, in the vicinity of Veii ; and we are by no means sure that Livy, in saying “intra vicesimum lapidem,” does not rather refer to the Veientine territory than to the city. At all events, if he intends the latter, he could not have known its precise position, or he would have defined it better. Probably, having traversed the Via Cassia, and knowing that the territory of Sutrium, or perhaps even that of the ancient Ad Baccanas, twenty miles from Rome, bounded the country of the Veientes, he states roughly that Veii was somewhere within that distance.

In modern times, mistakes, though they might in time lead to the serious evil of producing scepticism with regard to all history, are perhaps more pardonable. The erroneous supposition that Veii was at Civita Castellana, though asserted in the modern lapidary inscriptions of that place, is now exploded. As many, however, may be deceived by the authority of Zanchi, (the author of *Vejo Illustrato*,) it may be as well to observe that his main argument is founded upon a mistake, in supposing the immense and numerous tunnels, ancient and modern, which have been constructed for draining the lake of Baccano, the small and single cuniculus of Camillus ; and he is also incorrect in asserting

that they point to the citadel on Monte Lupoli instead of to the water.

It appears that Nardini and Holstenius were the first to assign the Isola Farnese as the site of Veii; and they doubtless possessed data by which to determine its position, which do not now exist.

M. Raoul Rochette, in his notes to the Paris edition of Micali's *History of Etruria*, considers the Veientine inscriptions, discovered in 1811, conclusive only as to the existence of the Roman Municipium on the spot, and, like the author, requires for the site of the ancient city a mountainous country, "with abundant sources in all parts, whose limpid waters fall from every eminence," circumstances not to be found in this region of the Campagna, and perhaps incompatible with any volcanic country. He also derives the river Cremera from the valley of Bracciano; and even a work lately published does not hesitate to follow the erroneous map of Cingolani, which represents that stream as flowing under one of the bridges near Torre di Quinto, and doubts whether the Formello was fed by the lake of Bracciano, or was a branch of the Cremera; and this, contrary to the laws of hydrostatics, is asserted to have been supplied by the Tyber.

These circumstances are noticed only to show that, even in an age of research like the present, accuracy of information is still a desideratum. The want of precision, occasionally observable in the recitals of the ancients, may be easily accounted for—they had no motive for noticing with much exactness places or objects not then subjects of controversy; and without such minute and careful examination, accuracy as to localities cannot be obtained.

The direct distance from the ancient Porta Collina of Rome to the citadel of Veii, (the nearest point,) was ten Roman miles; but from Livy's account of the departure of the Fabii, (lib. ii. 49,) the usual road from the city seems to have issued from a gate below the capitol, which added to the distance; and this was yet further increased by the deviations of the Via Veientana, owing to the steep declivities and undulations of

the ground; so that the distance of twelve miles as measured upon the road (equivalent to the one hundred stadia given by Dionysius) may be supposed correct. The Bejos of the Peutingerian Table stood probably at no great distance from the ancient city.

From the traces of a road, which every succeeding year tends to obliterate, it seems that the *Via Veientana* branched off from the *Cassia*, near the tomb vulgarly called that of Nero, not far from the fifth modern milestone. Tombs mark the direction of its descent into the valley of the *Marrana*, leaving on the right the building called *Ospedaletto*, and passing by the ruins of a splendid sepulchre below it. In the valley, many traces of the ancient pavement existed about ten years ago, though now scarcely perceptible*. The road seems then to have mounted to a high table-land on the other side of the valley, where a tumulus may be seen, marking, probably, the site of one of the numerous battles between the *Veientes* and the Romans.

This road was constructed with some care for carriages, and the ascent by it was easier than by another branch up the valley, which, leaving *Torre Vergata* upon a height on the left, at the head of the glen, ascends to the high ground by a steeper path to the right, where it again unites with the main road. Upon this height or table-land are many objects, strongly confirmatory of the many and sanguinary combats which are said to have taken place between the Romans and the *Veientes*. A few years ago vestiges of the pavement of the ancient *Via* remained in this part; and on the right, within a few paces, a very large tumulus of stone may still be seen. On the left, across a little hollow, is a cave, perhaps sepulchral, to the right of *Torre Vergata*. Soon after, the road passes on the right a considerable ruin of what may have been a conserva or reservoir, or possibly another sepulchre. On the same side, at a greater distance, is a larger ruin,

* A road from *Veii* to *Antemnæ*, in the flourishing times of Etruria, ran probably near the banks of the stream of this valley, by *Torre di Quinto*.

probably of a fortified post occupied during the ten years' siege of Veii. A little further on is a large portion of a fallen column; and at a short distance beyond the road passes between two Tumuli of considerable size. That on the right, B., exhibits at present the appearance of a large artificial mound of stones, bound together by hard cement, and can scarcely have been constructed for any other purpose than as a receptacle for the dead. Beyond this, on the same side, are other ruins, from which an ancient but devious and concealed path descends to the river; they are marked on the Map, and are close to the brink of the steep declivity which forms one side of the glen of the Cremera. These could scarcely have been the castle of the Fabii, which would immediately occur to the mind, being too near to the city of Veii to permit the possibility of the ambuscade, by which those heroes were destroyed; but may have been either sepulchral, or have belonged to some building connected with the encampments of the Roman army, as reservoirs of water, and magazines.

The great road now ran along the height at a little distance from the glen of the Cremera on the right; and after passing another fine Tumulus, situated on the verge of the precipice, it arrives at the Arco di Pino. This is a magnificent arch in the tufo rock, at which, or possibly at one period through which, the Via Veientana descended to the celebrated stream. Other deep excavations seem at various periods to have afforded a descent from the height to the river.

There is no other place so well situated for the position of the principal camp of the besiegers, being strong on the side next the enemy; for it may be remarked, that however the ravines inclosing Veii may have strengthened the city, yet the opposite sides of these glens afforded to invaders, a protection no less secure.

Excavations would decide whether the Tumuli near Torre Vergata and Pino were the tombs of the Veientes, or the constructions of the Romans, who may have employed cement to render the memorials of their dead less liable to disturbance from the enemy, on

whose territory they were situated. Indeed, not only these but all the Tumuli in the vicinity, offer a most inviting field of research to the lovers of history and antiquities. This ground (marked in the Map of Veii, A. A. A.) was probably the scene of many combats; for the Veientes, in the course of about three hundred and fifty years, had no less than fifteen or sixteen wars with the Romans.

Having described the approach by the ancient road, as far as the Arco di Pino, we must now follow it down the side of the glen to the junction of the stream, C., now called Fosso dei due Fossi, with the Cremera, or Formello—below which the united waters assume the name of Valca, or Varca. At this spot the ancient road (of which vestiges may yet be seen) turns to the left, through a little meadow, and then climbs up the left base of the hill of the ancient citadel.

From this point a beautiful valley runs to the vale of the Tyber, opposite to Castel Giubileo, or Fidenæ; and in it, on the bank of the Cremera, lay the ancient road to that city. The Tyber is little less than six miles distant from Veii, and the Cremera now crosses the Flaminian Way under a bridge at a place called due Case, near the sixth modern milestone. In descending the glen of this river toward the Tyber, a white farm-house, perhaps called Vaccareccia, (but there being few inhabitants in this district, it is difficult to obtain accurate information as to names,) may be observed above the rocks on the left; and at about a third of the distance to Castel Giubileo, on the same side, are two caves, probably sepulchral. Further on, an ancient road led to the valley on the other side of Veii, and to the road leading thence to Capena. Here is another cave with niches for votive offerings, and beyond, upon the high ground on the left bank, a large Tumulus. Further down, upon the high bank on the right, overlooking the valley, is the ruin of a castle of the lower ages; and beyond, near a fountain, and on the opposite bank, a farm-house, or Tenuta, called either La Valca, Valchetta, or Varca, possibly from the bridge that stands there. On the eminences bordering the

Via Flaminia, on each side of the Cremera, are vestiges of ancient fortifications and aqueducts; and it is highly probable that the point above the due Case, cut off by an artificial hollow from the other high land, is the site of the celebrated castle of the Fabii. It occupies an admirable position, and is such, that the possession of it would have prevented most effectually all communication between the Veientes and the Fidenates, their almost constant allies against the Romans.

That the castle of the Fabii should have been at the Isola Farnese, (as has been supposed in a work recently published,) is highly improbable; for it is not only unlikely that it should have been placed so close to the populous and warlike city of Veii—but moreover, it is to be looked for upon the Cremera. The Fabii are shown by Ovid, (*Fast. lib. ii.*) to have pursued a troop of flying Veientes up the valley of the Cremera, while the enemy, collecting on the heights, poured down upon them when sufficiently distant from their camp. From an inspection of the country, it may be seen with what ease this ambuscade might be effected.

A reference to the Map of Veii will also show how extremely probable it is that a great part of the left wing of the Roman army, when defeated by the Gauls on the Allia, should have crossed the Tyber, and have fled in a direct line up this valley of the Cremera to Veii, (*vide Liv. v. 38.*) whether the Allia be the stream at Malpasso, or that at Marcigliana Vecchia.

But to return to Veii. The citadel was situated on the lofty and precipitous rocks* on the right of the road from Rome—which wound upwards from the base, and the pavement of which was in many places perfect in the year 1822; but now no vestiges remain, though a narrow stripe of cultivation serves to point out the projection which supported the *selciata*, or pavement. A quarry below this road, at D., was in all probability the point whence the cuniculus of Camillus was pierced

* From the hill of the citadel may be seen, not only the site of the city, over the fate of which Camillus is said to have wept when looking at it from this spot, but a view also of the beautiful glens of the Fosso and the Cremera, and much of the neighbouring district.

to the citadel, or, if not, the Romans may have begun to excavate at W., or behind any similarly projecting point, by which they might have been concealed. The extreme roughness of the ground renders an examination difficult; and now that the pavement is gone, the ascent is by no means inviting. It is lamentable, that in a country so little cultivated, interesting traces of antiquity, tending to confirm the truth of history, should be suffered to disappear almost without record, for the sake of a miserable and narrow stripe of corn, and a few volcanic stones for mending the roads. The site of the citadel of Veii, as seen from the confluence of the streams, affords ample testimony to the accuracy of the description of Dionysius, who says it stood upon a high and precipitous rock.

The road now suddenly turns to the right, and ascends through a chasm between the heights, where, at the point marked Porta, (which we may conclude was the Porta Romana,) several large square blocks, concealed by the soil and bushes, may be easily detected by persons accustomed to antiquarian researches. Having entered the ancient inclosure here, a little path leads round the hill of the citadel to the right, under the walls of the fortress, the blocks of which may be recognized for almost the whole distance to the gate F, of which foundations remain; but earth and bushes almost wholly conceal the ruins. At F, is the access to a large, high, and level area, marked in the Map *Arx*, and called by the people Piazza d'Armi. At G, is a heap of ruins, where possibly the temple of Juno may have been; and among which, in the summer of 1830, lay a piece of marble, not without interest in the history of Veii—relating to the family Tarquitia, a race of celebrated Tuscan augurs, from whose books the soothsayers took their lessons, even as low down as the last war of the Emperor Julian with the Persians. Pliny says that Tarquiti^{us} Priscus wrote a book, “*de Hetruscâ disciplinâ*.” It is also remarkable that an inscription, mentioned by Professor Nibby in his *Contorni di Roma* relates to the statue of a Tarquiti^{us}, which had been ruined by the fall of the temple of

Mars. The inscription in the Arx, lying among ruins which will soon entirely disappear, is evidently sepulchral, and of the date of the Roman colony—when the citadel was out of the town. It is as follows:—

M. SAENIO.
MARCELLO.
TARQVITIA.
PRISCA.
VXOR.

The ancient Etruscan name of the family was evidently Tarcheitis, as we find in another inscription—

M. TARCHEITIS. M. F. PRISCVS.
EQ. ROMANVS. &c.

The nature of the ground, and convenience, required that another gate (H) should be placed on the north side of the citadel, which must have been that of Fidenæ. The gate, according to the custom of the ancients, was situated a little within the entrance of the valley, marked K, so that an enemy attacking it might be assailed from the walls on each side. It is highly probable that one of the main streets of Veii ran up the hollow (K K) to the centre of the city, nearly parallel to the prolongation of the Via Veientana (L L) which passed through the centre of the ancient town to the Roman Municipium, and ancient forum, or columbarium, M, near which the statue of Tiberius, the Doric columns, and other relics of Roman imperial times, have been found. There can be little doubt of the existence of another gate at the spot marked N, for from that spot a road ran by the modern Spezza Mazza, toward Prima Porta, the Ad Gallinas of imperial times, near the Sacra Rubra, and to the place now called Pietra Pertusa; where, by a curious artificial excavation in the rock, it joined, at the distance of five miles, the Flaminian Way. The pavement still remains, and may be traced in nearly its whole extent.

At a little distance from this gate is a great Tumulus, on a height, in the Tenuta di Vaccareccia; which, if not the memorial of a combat, or of the blockade of the city, may be the tomb of one of the

kings of Veii, perhaps of Propertius its founder*; or it may have been raised by Morrius, the king who instituted the dance of the Salian priests round the altars of Neptune, which, like the great altar at Olympia, may have consisted of a vast Tumulus. The opening of the Tumuli at Tarquinii, shows how highly probable it is that these Veientine monuments contain objects of high value and interest.

This road had a branch running into that to Fidenæ.

Ascending the Cremera, to the gate marked P, the stream is confined by closer and steeper rocks. An ancient bridge certainly existed at this spot; and within the wall of the city, at the gate, vestiges of a little area, or piazza, first observed by M. Lenoir, are distinctly visible. Hence three roads probably diverged, running up three natural hollows. One of these certainly passed near a place now called Belmonte, and between the Roman post, Ad Vicesimum, and the modern Monte della Guardia, where it crossed the Via Flaminia, and led to the ancient Etruscan city of Capena, the constant ally of Veii, distant fifteen miles. Traces of this road remain in many parts. This gate, though, from the steepness of its position, of difficult access, was probably the Porta Capena of Veii—or, if carriages could not pass it, the gate at N, was the Capena. On the right of this gate, before entering the city, are several niches in the rock under the ancient wall, which have the appearance of places for urns, or for votive offerings; and being outside the city it is highly probable they are Etruscan, and not of Roman construction. Evident traces of the bridge which the depth of the torrent rendered necessary, remain; and M. Lenoir made a plan of the whole gate and its appendages.—The second road from this gate may have led to the hill now called Mont Aguzzo, and the culti-

* A curious passage of Servius informs us that Propertius, king of Etruria, with the Capenates, founded the city of Veii. "Hos dicit Cato Vejentum condidisse, auxilio regis Propertii, qui eos ad Capenam, cùm adolevisset, miserat; unde et Porta Capena, quæ juxta Capenos est, nomen accepit."

vable ground at its base. On the summit of that hill, distant about three miles from Veii, is a large Tumulus, and perhaps other vestiges of antiquity. (*Vide* Aguzzo.)—The third road probably joined that which ran from the gate now called Ponte Sodo, toward the modern Formello. Here it may be well to observe, that from the nature of the ground, a street seems to have run up the valley K K to the Ponte Sodo, traversing the whole eastern portion; as that marked L L did from the Arx through M, to the gate marked in the Map Porta Antiqua on the west.

A few years ago, this street or road L L was perfect between the Arx and M, the forum or columbarium, and presented an excellent specimen of the ancient style of paving. The part between M and the western gate had been broken up some years earlier, but in the year 1830, scarcely a stone remained to mark the former existence of any part; and even the hollow occasioned by the excavation of the volcanic stones, was scarcely to be traced.

Between the gate P and Ponte Sodo, the rugged nature of the rocks, with the bushes, and the difficulty of carrying away the blocks, have preserved portions of the ancient wall of the Etruscan Veii, one part of which is represented in the plate with the Map. The ponderous masses of ten and eleven feet in length, and some of more than five feet in height, are sufficient to evince the venerable antiquity of these remains. The position of the blocks marked 11, and 9, 7, and that of the two above them, show that the propriety of uniting two upper stones above the centre of a lower block was not known, and denotes the construction of a remote period.

One of the most singular facts attending this wall is a bed of three courses of bricks, each three feet in length, intervening between the lower course of the wall and the rock upon which it is built. That the Etrurians, and in particular the Veientes, were celebrated for skill in works of *terra cotta*, is acknowledged. The Quadriga, for the central acroterion of the temple of Jupiter, (which was the object of dispute between the

cities of Veii and Rome, and which, on account of the prodigy of the victorious charioteer at the Porta Ratu-mena, whose horses are said to have run from the race course to Rome without stopping, (Plut. in vit. Publicol. cap. 13.) was finally transmitted to the latter city,) is among the noted instances of the superiority of Veii in works of *terra cotta*; but it would be difficult to say what could have been the motive of employing brick-work in walls of so massive a construction as those of Veii. In other parts, owing to the bushes and an accumulation of earth, the foundations of the walls cannot be examined without excavation. It requires only a very moderate knowledge of the subject to convince us that the construction of the wall of Veii* has no resemblance to anything remaining at Rome, nor yet at Nepi, Falerii, or Tarquinii, where the ramparts were in smaller blocks, and nearly regular. The style of the fortifications of Veii bespeak a still higher antiquity. This portion of the wall is marked Q in the Map. The place is difficult of approach, but may be discovered from the opposite side of the Cremera.

We are now arrived at the Ponte Sodo, one of the great entrances of the city. Here it is evident that the river had originally formed a sort of projecting semi-circle, the ground within which, being lower than the rest of the inclosure, was excluded from the city; the walls, therefore, do not at this part follow the course of the stream, but continue along the higher ground in a right line with the neighbouring precipices, and have two entrances separated by a large square tower. This is apparent both from the ground and from the remains, for the foundations of the walls remain on each side upon the rocks; and as roads may be supposed to have run from this point to a greater number of Etrurian cities than from any other, it is highly probable that the concourse of people and carriages occasioned two gates to be constructed here, one of exit and another of entrance. They were, perhaps, called the gates of Nepete. The Cremera, beyond a doubt, ran originally

* See p. 240.

round the foot of the ascent from below; but a more direct passage for the water was afterwards cut through the rock immediately below the entrance. It is, however, difficult to conceive why a subterraneous passage should have been made, in preference to an open and deep ditch, for it must be confessed that this was the most assailable point of Veii; though even here the walls are founded upon such high declivities, that a very deep cut has been necessarily made to admit the entrance of carriages. Within the city, the street must have been exceedingly steep.

The road ran up a natural valley toward the modern village of Formello, and thence ascended a hollow between Monte Musino on the right, and a range of volcanic hills on the left, to the modern village of Scrofano. The whole territory is volcanic; and it seems probable that the *gemma Veientana* of Pliny was, in fact, a vitreous substance resembling obsidian.

The curious mountain Musino is six miles distant from Veii; (*vide* *Ara Mutiæ*;) it is very singularly fashioned by art into a broad circular terrace, whence arises a truncated cone, round the top of which is a second terrace, supporting a second cone, crowned with the remains of a circular edifice. This is of great dimensions, and occupies and forms the whole summit of the hill; and there is no obvious reason for this extraordinary labour if it were not that the place was sacred. Added to this, in early times an *Ara* was probably always a conic mound, and the grove of ancient oaks on Monte Musino is yet regarded with superstitious awe by the natives of the surrounding country. The name also, Musino, might fairly be deduced from *Mutiæ*, which was one of the forms of *Murtiæ*, or *Murciæ*, said to have been the Venus of Etruria; and it is not unreasonable to suppose, that as Veii was famous for its augurs and its Salian priests, it might possess some peculiarly sacred spot; and certainly none could have been more suited than this to ceremonies which consisted in a great measure in running round the altar, and for which the terraces were so happily adapted.

At Scrofano, the road probably turned to the left, and ran over a wild country, yet unexplored, to Nepe, on the left, and to Civita Castellana on the right. The Table gives a road, passing through Veii and Nepe.

	Mill. Pass.
Ad Sextum	VI.
Veios	VI.
.	VIII.
Nepe	VIII.
Faleros	V.
Castello Amerino	XII.
Ameria	VIII.

The whole distance from Veii to Nepe was, in fact, about eighteen miles; but as Scrofano was scarcely half way, Ad Baccanas, by another route, may have been the unnamed place.

Near the Ponte Sodo are the remains of an aqueduct of imperial times, the specus of which is visible in the opposite bank, near a modern fountain. It entered the city through the rocks which border the river and supported the wall, but its level is so low, that the inhabitants of the Roman Veii probably drew the water from it by means of wells or shafts. A warm spring of mineral water is said to be near the spot.

Proceeding from Ponte Sodo to the westward, a cut in the rocks (marked in the Map) shows that a road ran thence along the valley of the Cremera, under the remaining vestiges of the walls of the city, to the place marked R, where was a gate, possibly the water gate, whence by an easier ascent carriages might mount the acclivity. Here there were probably two streets, one of them (on the left of which are traces of a wall) running in the direction of the forum; and one toward the gate marked *Porta Antiqua*, U, perhaps that of Sutrium. Great squared blocks and foundations of the wall may yet be traced on this ascent. At the point R the road crossed the river; in the bed, and on the banks of which the rocks have been cut into a number of troughs and basins, where it is probable the nymphs of Veii, like those of Troy, "washed their white garments in the

days of peace." There is sometimes a considerable stream at this place, which has worn deep hollows in the rock; but in the month of May, 1830, the bed was dry.

The Cremera, or Fosso di Formello, rises at a spot not far from the Madonna del Sorbo, and runs in a picturesque glen behind the chain of volcanic hills, mentioned on the road to Monte Musino; and though the receptacle of all the waters of that district, and, as Ovid remarks, "*Turbidus hibernis ille fluebat aquis*," it cannot at any time have been a considerable stream, except as the drain of the lake of Baccano. From that lake many ancient subterraneous channels have been cut: indeed, the old augur of Veii (Liv. v. 15) cannot be supposed to have taught the Romans an art which had not been previously practised in Etruria. Lately, an exceedingly deep ditch, added to an anciently excavated gap, has so completely prevented the accumulation of water in the crater of Baccano, that in summer the stream from the lake to the Cremera, has ceased to flow. Neither this stream, however, nor any of its branches, have any connexion with the lake of Bracciano.

At the gate of Sutri, the pavement of the street in continuation of the Via Veientana, remained a few years ago in a deep hollow, cut to facilitate its exit from the city; and the blocks, which evidently belonged to the works at the gate, were likewise visible, and, perhaps, still exist. The road from this gate crossed that now passing over the bridge to Formello; it then ascended, and after dividing into two branches, one of them crossed the Via Cassia, nearly at the twelfth modern milestone, and evidently ran to Galeria, and thence to Cære, near which conspicuous vestiges of it remain. By the Map it will be seen that all these roads are such as would naturally exist between the cities of Etruria when in their flourishing state; and portions of them running in the required directions are visible in many parts of the country.—It is highly probable that the ancient road to Sutrium, which formed the other branch from this gate, was absorbed in the Via Cassia, and

followed the same course, for in the direct line many ravines intervene.

Near the Via Cassia, not far from Mile XIII., is a Tumulus, with the remains of a second, and perhaps a third, between the road and the Cremera, or Formello. To the west, in the direction of the road to Galeria, is another of great dimensions. These seem, from their situations, to have been rather the common sepulchre of those slain in battle, than of remarkable individuals. The history of Etruria is too imperfect to throw any light on events that took place prior to the existence of Rome. We are only incidentally informed that Morrius, a king of Veii, was descended by Halæsus from Neptune, that there was a king Veius, a king Menalus, and, lastly, in the time of Camillus, an elected king Tolumnius.

It may be here observed, that though the advantage of situation enjoyed by Veii, in its position between two streams, and two protecting ravines, is one common also to many other cities, yet it would be difficult to find a plot of ground so wonderfully adapted to the site of a considerable, and in those times impregnable town, in all respects; for there is a valley not now watered by any stream, extending from the mill marked Mola, to the Ponte di Formello, from river to river, and leaving a high bank for the position of the fortifications*.

The road which climbs the hill from the Ponte dell' Isola was probably ancient; and near the summit, not far from Mile XI., is a mound resembling a Tumulus. This road, which must have led to the coast and the district of the Septem Pagi, anciently fell into the Casian Way, near the modern milestone X.; entering by a deep gap with high banks, between that stone and the present turn to Isola, which is about two hundred yards beyond it. This road, as well as one from the bridge at the Osteria del Fosso†, (now the nearest point to

* In so rough a situation, it must have been difficult to perform the Etruscan ceremony, described by Plutarch in the life of Romulus, of tracing the walls of the city with the plough.

† The stream which flows under the bridge at the Osteria is called the Fosso dell' Olgiate, and divides into two branches near Olgiate and

Veii approachable in a carriage,) must have been in use during the existence of the Roman Municipium. The road to Bracciano, which was also ancient, quits the Via Cassia to the left, about a hundred yards nearer to Rome than the milestone X.

The road to Isola from the Cassian Way probably existed anciently as a path, though no traces of antiquity appear upon it, except very near the village, where are some rudely excavated cavities in the rock, which may perhaps be sepulchres. At the spot marked *Porta*, near the mill, was probably a postern for descending by a steep bank to the water of the Fosso. There must have been a path toward Isola, near the modern road, which has lately been improved, and a little fountain marked in the Map, may have been used by the inhabitants. Probably other motives also rendered a path to the rock of Isola necessary from this gate, as it is accessible on no other side without difficulty. There is a pretty cascade at the mill, and a picturesque view of the baronial house of the Isola Farnese. Here the glen of the Fosso is deep, and bounded by rocky precipices. It is difficult to say whether a gate ever existed in the glen S; but there is some appearance of one at the spot marked T, a point very convenient for those who visited the stream. This brook being now united to two other rills, into one of which a fountain of good water flows, is here called the Fosso dei due Fossi.

The rocks or rugged banks of the city continue to the citadel from the gate last mentioned, and under them, on the left bank of the river, is a path which undoubtedly was an ancient road, as might have been observed a few years ago. The statue of Tiberius, and the columns of blue Hymettian marble, of the Doric order, which were excavated by Signore Giorgi, were found not far from the spot marked M., and belonged of course to the Roman imperial colony.

the Tenuta di Cesano. The water is too strongly impregnated with sulphur to be potable. At Olgiata is a little bridge across one of these branches, possibly on the spot where the road to Galeria passed.

Of late the Isola Farnese has been generally considered the citadel of Veii; and, in a work published not long ago, it was even supposed the castle of the Fabii on the Cremera, though confessedly not on that stream. Many would say that the Isola must have been the citadel of Veii, thinking that the existence of this insulated eminence outside the walls would have endangered the safety of the city; but before artillery existed there could have been no better protection than the broad and peculiarly deep and precipitous glen, between the Isola and the city. Moreover, in this glen, at X, are some tombs which have all the appearance of Etruscan sepulchres, and which, if proved to be so, would be conclusive of the fact, that it was not within the city. Roman tombs have been found far within the ancient walls of Etruscan Veii; but these are of imperial times, and were of course without the little municipium, which seems to have been confined within very narrow limits. Many more tombs, near a thermal source, may be found in the glen between Isola and the ancient city; and to these reasons it should be added, that there is no trace of any wall which united the rock of Isola to Veii; while the Isola itself exhibits every kind of sepulchral excavation, caves, columbaria, and tombs without number. It was therefore beyond the walls of the city, and seems to have been the Necropolis of the ancient Veii, for neither the Etruscans, nor any of the ancient Italians, buried their dead within the walls of their cities: there is indeed abundant proof that Isola was consecrated to the manes of at least a part of the population, though the kings and magnates may have been honoured with Tumuli, like those near Tarquinii*.

[* Recent researches have ascertained that, though the excavations in the rocks at Isola may be, and probably are, of sepulchral character, the principal Necropolis of Veii was situated to the north-west of the city, across the valley of the Cremera. Here a very interesting tomb has been discovered by the Cav. Campana, who has published an account of it in the *Bulletino dell' Istituto*, for 1843. It is especially remarkable as being adorned with paintings of men and animals in a highly archaic style, though bearing a general resemblance to those of Tarquinii. Portions of bronze armour were found in the interior, and many vases, of a somewhat rude character, and bearing the traces of very remote antiquity, but no inscriptions.—E. B.]

Dionysius (lib. ii. p. 116) says that Veii was equal in extent to Athens; he rather ought to have said that Veii was the larger city*; for at eight stadia to the mile, the circuit of Veii was forty-three stadia, whereas the circuit of Athens was only thirty-five; though this last may be said to be forty-three stadia, when taken at ten to the mile—the common Itinerary stadia of Greece; and this computation has been generally found to correspond with the measured distances in that country. The scale furnished by the milestones on the Via Cassia is sufficient for giving an idea of the magnitude of Veii†.

VELITRÆ, *now* VELLETRI. Βελιτρα Ουελιτραι.

A town of nine thousand seven hundred and forty-four inhabitants, and an episcopal see, now united to that of Ostia.

Velitræ seems to have been, at one period, one of the most important of the cities of the Volci. It was frequently taken by the Romans, from the time of Ancus Marcius, and though colonized, often rebelled. Coriolanus surrounded the city, says Dionysius, (lib. iii.) with a foss and vallum; yet, as it stands on so commanding an eminence, and is attached to the mountain behind, only by a narrow isthmus, it is difficult to conceive how it could be effected by a circum-

* It has been usual to suppose that the towns in the vicinity of Rome were small; and the account of Dionysius that Veii was equal in size to Athens, has been particularly questioned. By inspecting the Map, it will be seen that Veii, now first laid down in its true proportion, was of a size fully equal to contend with the city of Rome included within the walls of Servius Tullius.

† One of the fragments of Dionysius, published by Monsignore Mai at Milan, in 1816, has a passage on the city and territory of Veii, which may not be generally known.

“The city of Veii was not inferior to Rome itself in buildings, and possessed a large and fruitful territory, partly mountainous, and partly in the plain. The air was pure and healthy, the country being free from the vicinity of marshes, which produce a heavy atmosphere, and without any river which might render the morning air too rigid. Nevertheless there was abundance of water, not artificially conducted, but rising from natural springs, and good to drink.” (Lib. xii. frag. 21.)

vallation within any moderate distance. Dionysius relates, (lib. vii. 12,) that a pestilence having carried off nine-tenths of the inhabitants, it became necessary to send a Roman colony thither, in order to repopulate the place. In the year U.C. 416, during the consulate of Furius Camillus and C. Mænius Nepos, the citizens of Velitræ had rebelled so often, that the Romans dismantled the walls, and transported the natives beyond the Tyber, sending Romans to occupy the city as a colony. (Liv. lib. viii. 14.)

It was at Velletri that the Borgia Museum was originally established. The site of the town is fine, and overlooks the Pontine marshes as far as Monte Circello and the sea, with the whole range of the mountains of Norba, Cora, and Segni, and even the range beyond Palestrina, the citadel of which place, San Pietro, may be just distinguished beyond the declivities of Mont Artemisio. The inhabitants are mostly peasants, who till the neighbouring fields and vineyards, and at night retire to the town, (the air of which is reputed fine,) instead of remaining in the doubtful atmosphere of the Campagna. The wine is considered to be of a superior quality.

The modern road, instead of following the line of the ancient Appian, is most unnecessarily conducted up a series of steep hills and unpleasant declivities, in order to favour the city of Velletri at the expense of travellers.

The walls are of the construction termed gothic, with decayed towers and ruinous curtains.

On the mountain north of Velletri the battle was fought (A.D. 1734) between Don Carlos III. of Naples and the Austrians, which terminated in the defeat of the latter, though, at the outset, Don Carlos himself narrowly escaped becoming a prisoner. The old road from Naples to Rome crossed this mountain, and travellers went in those times from Terracina to Piperno to dinner, and thence to Sermoneta to sleep. The next day they dined at Velletri, and slept at Marino, so as to dine at Rome on the third day from Terracina.

VERESIS.

A river in the country between Præneste and Tibur. It does not seem to have been that now called the Osa, which runs near Gabii, though some perhaps may be inclined to think, from the concluding syllables of Veresis, that the Osa and the Veresis are the same. Cluver says it was the river of Gallicano.

VERPOSUM. (*Vide* CORIOLI.)

VERRUGO.

From the places mentioned in history as near Verrugo, it seems probable that it was situated somewhere in the valley between Segni, Anagni, and Pimpinara.

A hill, with ruins in that valley, called Colle Sacco, and another called Colle Ferro, were probably the sites of Verrugo and Toleria; but it is difficult to determine to which of these places they respectively belong.

VIA APPIA. (*Vide* APPIA, VIA.)VIA AURELIA. (*Vide* LAURIUM.)VIA COLLATINA. (*Vide* COLLATIA.)VIA FLAMINIA. (*Vide* AD VICESIMUM *and* SORACTE.)VIA FICULNEA. (*Vide* FICULEA.)VIA GABINA. (*Vide* GABII.)VIA LABICANA. (*Vide* LABICANA, VIA.)VIA LAURENTINA. (*Vide* LAURENTUM.)VIA NOMENTANA. (*Vide* FICULEA *and* ERETUM.)

VIA TRIUMPHALIS—PONS TRIUMPHALIS.

The Pons Triumphalis was not far from the bridge now called Sant Angelo, from which a road, the Via Triumphalis, ran up a very steep ascent, passing the

Villa Mellini on Monte Mario on the right. By a road communicating with that which leads to Civita Vecchia, the ascent of the mountain is less rapid. Having attained the highest point, or crest, of the range of hills from Monte Mario, the road maintains a constantly high level, from which, on the right, streams run to the Tyber by the valley of the Acqua Traversa, while, on the left, they seek the country below Rome. Though high, this road does not run through a pretty country, except where it crosses the head of the Acqua Traversa and its woods. On the left, after crossing the valley, is a large farm-house, called Castelluccio, and on the right are the remains of an aqueduct. Soon after this the road falls into the Via Cassia at Giustiniani, a place at the seventh mile on the way to La Storta.

VIA VALERIA. (*Vide* ANIO.)

VIA VEIENTANA. (*Vide* VEII.)

VICO VARO; VARIA.

This place seems scarcely noticed in history, though, from the yet existing remains, it was certainly a walled city*. The Tables give it on the Via Tiburtina, or Valeria.

[* A well known passage of Horace, (lib. i. epist. 14,) in which he speaks of his Sabine farm as

“Habitatum quinque focus et
Quinque bonus solitum Variam dimittere patres,”

seems to imply that it was, in his time, still the most considerable place of the neighbourhood. The ancient Scholiast on this passage thus speaks of it:—“Varia. Oppidum in Sabinis olim, nunc vicus imminens Anilni ad octavum lapidem ultra Tibur in via Valeria.” The remains of the walls are considerable, both in extent and preservation. Those on the east side of the town, toward the river, are of a somewhat irregular style of construction; but on the right hand, as one ascends from the modern road to the upper part of the town where the piazza and principal church are situated, there are seen portions of wall in very good preservation, composed of large quadrangular blocks of travertine, the long and short blocks being very regularly placed in alternate courses in the mode observable in so many works of Roman construction.—E. B.]

	Mill Pass.
Ad Aquas Albulas	XVI.
Tibori	—
Varie	VIII.
Lamnas	V.
Carsulis	X.
In Monte Grani	VI.
In Monte Carbonario	V.
Vignas	V.
Sublatio	VII.

The distance from Tivoli to Vico Varo, and thence to Lamnas, is correct.

At Vico Varo there are at present eleven hundred and twenty-nine inhabitants. The baronial mansion belongs to the family of Bolognetti, who keep it in tolerable repair.

Cluver suspects, and not without reason, that in Strabo (lib. v. 238) we should read *Ουαρια τε και Καρσεολοι*, (Varia and Carseoli,) instead of *Ουαλερια* (Valeria.) He mentions, however, a Valeria as a city of the Marsi; [but the only authority for the existence of the latter is to be found in Anastasius, and there certainly was no city of the name in Strabo's time. The conjecture of Cluverius is adopted by Kramer in his recent excellent edition of Strabo, and can admit of scarcely any doubt.]

VICUS ALEXANDRINUS.

A village on the road to Ostia, discovered a few years ago, by Professor Nibby and Sig. de Romanis, near a house called Villa Calzarone, on the first hill which reaches the Tyber after the Basilica of San Paolo. It seems to have been on the spot where the ancient Via Laurentina quitted the Via Ostiensis.

VIGNA MURATA. (*Vide* LA GIOSTRA.)

VILLA ADRIANA.

Of this villa an elaborate account has been given by Piranesi, and Professor Nibby has also described the spot, so that a lengthened description of it in the present work is wholly uncalled for. The place is beautiful, but chiefly from its picturesque ruins, and

from the number of cypresses, planted by the proprietor of the more modern Villa Fede; otherwise the situation is, perhaps, one of the least eligible in the district.

The object of Adrian, in the erection of this villa, was to assemble in one spot, all that he had seen most worthy of notice in his travels. There was an imperial palace, and quarters for the imperial guard; a portico, called Poikilos, in imitation of that at Athens; a place called Canopus, from a building in Egypt; three theatres; a species of inferus, and Elysian fields; a vale of Tempe, (not, however, much resembling that of Thessaly,) a rivulet, called the Euripus, and a temple of Minerva, with some others. The whole was from eight to ten miles in circuit, and the astonishing number of buildings yet remaining evince the extraordinary magnificence of this imperial retreat; but the state of the ruins is such that no idea can be formed of its original magnificence without consulting the works above mentioned.

It was of course approached by a road on the left bank of the Anio, as well as from Tibur. Many have thought that certain sculptured piers seen to the right of the road between Ponte Lucano and Tivoli, were the entrance to the imperial villa. The hill called Colle Stefano, (upon which are the ruins of an ancient building of imperial times, to which the guides sometimes attach the name of Queen Zenobia, as they do to other buildings in the country,) was perhaps the highest point included in the villa. Rocca Bruna is another point in the villa: and there is also a villa or casino Bulgari within the limits of the imperial residence.

VILLA ALBANI.

A magnificent villa on the Via Salaria, (now Salara,) at a short distance from the gate, and on the right of the road. It is celebrated for its museum and its portico.

VILLA BORGHESE.

A beautiful villa close to the Porta del Popolo at Rome, too well known to admit of further description.

VILLA DORIA PAMFILI.

A magnificent villa of the Doria family, upon the heights beyond the Janiculum, and the gate of San Pancrazio. An ancient Necropolis or burying-place has been discovered here. The situation is fine, but the air is suspected.

A detailed account of these villas may be found in any of the Roman guide-books.

VILLA HORATII.

The ruins of this famous villa consist only of a Mosaic pavement, and of two capitals and two fragments of Doric columns lying among the bushes; but it is not improbable that more may be found by excavation. The pavement has been much ruined by the planting of a vineyard, and can only be seen on removing the earth which covers it. The groundwork is white, with a border of animals in black.

La Rustica (probably the ancient Ustica of Horace) is close under Licenza on the right ascending the valley. Above Licenza, on a very high point, is Civitella, and another more lofty mountain covered with wood, now called La Vena Rossa, probably the Mons Ustica of the Scholiast, who says there was a mountain as well as a valley of this name. The river of Digentia, ("gelidus Digentia rivus,") is as represented by Herace, a cold and copious mountain stream, and serves to fertilize this beautiful and green valley. The peasants call the river Mariscella; but, as usual, such an authority cannot be trusted. There are also two fountains; one of which, rising higher up the valley, under Mount Cornazzano, at a spot shaded by rocks and woods, to which the sun seldom penetrates, may be that of Blandusia; the other, now formed into an artificial and formal cascade, has its source in the same mountain. The whole neighbourhood is so different from others in Italy, that the passion conceived for it by the poet is quite intelligible to those who visit this cool retreat.

VILLA SPADA (*Vide FIDENÆ.*)VILLA TORLONIA, *formerly* COLONNA.

A beautiful villa of the Torlonias, dukes of Bracciano, on the right of the road from Porta Pia. It is well kept, and well laid out.

Another Villa Torlonia is that formerly called Cos-taguti, in a fine situation above Porto d'Anzo.

VILLA VERSAGLIA.

A large mansion, so called by one of the princes Chigi, in allusion, it is said, to the palace of Versailles. It is situated under Mont Aguzzo, near Formello and the site of Veii, and may be seen from the Via Cassia on the right from Rome.

VITELLA. (*Vide VALMONTONE.*)

VORAGINI.

The Voragine, near the town of St. Oreste, under Mount Soracte, of which some account has already been given, under the article *Soracte*, is volcanic; and the noxious vapours occasionally emitted from it are accounted for by the supposition that the orifice penetrates deeply into the volcanic substratum of the mountain.

The well known story of the gulf in the Forum of Rome, may likewise be ascribed to the volcanic nature of the soil.

The Voragine near Greppino or Greppina, on the road between St. Angelo and Nomentum, is somewhat different, being an almost triangular opening, of which two sides descend, by very steep and wooded banks, to a small pool of water, while the third is a perpendicular limestone rock of great height. The water of the pool is clear, and seems deep; it may be observed, with caution, from the top of the precipice. The peasants say that it was never known to vary in height, remaining the same in winter as in summer.—If conveyed by a cut to the lower part of the valley of the Rivus Magoulianus,

which is generally dry, the water might possibly be applied to some useful purpose. It is probable that at this spot the volcanic country unites with the calcareous soil and rock, and an examination of this extraordinary chasm might be interesting to the geologist.

There is a chasm also at Colleparado, but without water, similar to one not far from Hermione, in Argolis, though of less extent.

ZAGAROLO.

A town near Palestrina, containing 2,921 inhabitants. It gives the title of duke to the Rospigliosi family, who possess a large and handsome baronial mansion in the centre, as well as a villa at San Cesareo in the neighbourhood. The situation of the place is very remarkable, being a long and narrow hill, formed by two ravines and their torrents, and attached at one end to higher ground near the road to Palestrina, while the other extremity is cut off by the junction of the two brooks, when the ravines unite, and form a wider valley. The town is a mile in length, but is very narrow. The centre street passes through four piazzas or squares. From two sides of the baronial mansion the views are extensive, being uninterrupted by the houses of the town. It was in this residence, as is recorded in an inscription, that the Latin version of the Bible, called the Vulgate, was produced.

There seem to be no antiquities in the town, except such as have been brought thither by its feudal proprietors for the embellishment of their mansion.

ON THE
HISTORY AND LANGUAGES
OF
ANCIENT ITALY.

ON THE HISTORY AND LANGUAGES

OF

ANCIENT ITALY*.

HISTORY.

NOTWITHSTANDING the scepticism with which many regard the anciently received accounts of the emigration of the Grecian Pelasgi to Italy, the observations made whilst collecting materials for the Map that accompanies this work, appear strongly corroborative of their truth.

“No one can tell,” says Dionysius, “who inhabited the country before the Siculi;” but there seems no doubt that tribes of greater numerical force, or rendered more powerful by superior civilization, arriving from the North, drove out these primæval proprietors, and possessed themselves of their territory.

The Umbrians, or *Ομβροί*, who occupied Umbria (*Ομβρικη*) in the centre of Italy, were considered by Pliny, Florus, and others, as the most ancient of all the Italian nations; but they are said by Solinus and Isidorus to have derived their stock from the ancient Gauls. Their language seems to have retained for many ages some admixture of Gallic words, and it is certain that their cities had anciently names quite different from those they bore at even an early period of history. Clusium, for in-

[* It has been thought unnecessary to add any notes to these dissertations on the history and languages of ancient Italy, for it would be impossible to do so without entering at great length into this complicated and difficult subject; and the reader who wishes for fuller information must necessarily consult the works of Niebuhr, Müller, and other writers. Sir W. Gell was one of the last of a school which has probably now few adherents, at least on this side of the Alps, who were content to receive all the statements of ancient writers as literally true, attempting only to conciliate or explain away the most palpable contradictions, and applying the same standard of criticism to the ante-historical ages as to later periods of Greek or Roman history. It is now generally admitted that much of this legendary history is pure fiction, and whatever credit may be given to the early genealogies, such as that referred to in p. 209, as truly representing national affinities, probably no one will be found at the present day to believe in the personal or historical existence of such personages as Lycaon and his son Œnotrus.

Much light has been recently thrown upon the languages of ancient Italy by the valuable researches of Grottefend and Lipsius, though the Etruscan language has hitherto defied all the efforts of the learned.—E. B.]

stance, was called Camers. The Umbrians were at one time so powerful, that, according to Pliny, they had three hundred towns in the region afterwards called Etruria.

Strabo says the Sabines were a most ancient and indigenous race, *παλαιότατον καὶ ἀντοχθόνες*. Now, as the Sabines came from Amiternum, their country must have been included in Umbria; which, at one time, extended to the south at least as far as Mount Garganus, where there is even yet a Valle degli Umbri. Zenodotus of Trœzene, who wrote the history of Umbria, asserts that “after the Pelasgic invasion, the Aborigines who were Umbrians, were called Sabines;” a clear indication that they were then considered, either by origin or intermixture, the same people. Cato, who wrote a work on the *Origines* (which invaluable book is unfortunately lost,) says, that “the Sabines lived at Amiternum, whence, as the population increased, and in consequence of a vow, they sent colonies, who drove from certain parts of the country both the Umbrians and Aborigines;” and he mentions Cutilia as one of the towns taken by them.

But the Sabines are also said to have lived originally at Tetrina, a place on the mountains, between the modern Antrodoco and Aquila, and to have taken Amiternum from the Aborigines, who had taken it from the Umbrians.

Amiternum is now called San Vittorino, where there are no remains above ground of very ancient times; though the site is remarkable, rising in terraces to an acropolis. The amphitheatre is of Roman imperial construction; but at a distance, and at the foot of the mountain behind the village of San Vittorino, the late Mr. Dodwell, in the year 1830, found certain ramparts, apparently constructed to fortify a pass, of very ancient date, and of polygonal or irregular masonry.

It is surprising with how slight a change of letters many of the Italian tribes may be shown to have been of the same race, though bearing apparently different names. In certain districts, the Sabini were called Sabelli and Sabinitæ. The Sabelli and the more ancient Ausones, were also evidently the same people. (Virgil.) The Sabines, in name, were likewise much the same as the Samnites, who were one of their colonies, (*vide* Strabo and Festus Pompeius); *Σαννίται* scarcely differing from *Σαβίνοι*, except in the substitution of V for B, which was common. The coins of the Social war, in the Oscan language and character, have Sabinim or Safinim for Sabinorum, and Viteliu for Italia.

But the Sabines were also Opici, whence the more recent term Osci, is derived; a name, of which Opici, Obsci, Opsci, and Olsci, were so many different modifications; and with the digamma, Volsci, Volusci, Helisci, and even Falisci. It was also

common to substitute the letter Q for P; (as in old Latin, *pid* for *quid*); hence *Opici* easily became *Æqui*; whence, upon admixture with the *Siculi*, the *Æquicoli* or *Æquosculi*.

The *Aborigines*, or *Casci*, who, according to Cato and *Sempronius*, the most learned of the Romans, were originally of Greek extraction, seem to have united with some of the *Umbrians*, from whom they had taken forcible possession of a territory within the original limits of *Umbria*. We have already seen that they took *Amiternum* when the great divisions of the *Umbrian* territory were in progress. *Zenodotus* says they settled in the country about *Reate*.

Though so many of these tribes seem to have been at length confounded, it appears that this part of Italy had, at some very early period, received a colony of *Pelasgi*, who were called *Ænotrians*, whence *Varro* and *Servius* call *Sabina*, *Ænotria tellus*. This early immigration from Greece probably introduced a certain degree of civilization, though much could scarcely have existed in Greece itself at that time. *Dionysius* cites an ancient author, *Antiochus* of *Syracuse*, to prove that different descendants of the *Ænotrians* took the names of *Siculi*, *Morgetes*, and *Itali*—names which, added to those already mentioned, seem to prove that all these neighbouring tribes were connected, and had received some tincture of *Pelagic* blood from a colony of very early date.

Strabo, who perhaps knew more of history than of geography, says that the *Pelasgi* were spread over all Greece, but particularly throughout *Æolia* and *Thessaly*;—and *Dionysius* (lib. i. 14,) that they were *Argives*, who left *Peloponnesus* in the sixth generation after *Phoroneus*, son of *Jupiter* and *Niobe*, and went to *Hæmonia* or *Thessaly*. Thence, after six more generations, they were expelled by the *Curetes* and *Leleges*, afterwards denominated *Ætoli* and *Locri*. Some fled to *Crete*, some to the *Cyclades*, and others into *Mounts Olympus* and *Ossa*; others again to *Bæotia*, and *Phocis*; and some to *Asia*. A body of them flying to *Dodona*, which was a sacred soil, settled there, and multiplied so fast, that the oracle commanded them to go to *Italy*, then called *Saturnia*. Having settled at *Spina*, near one of the mouths of the *Po*, they erected fortifications, and remained there in great prosperity, till driven out by the barbarians in the vicinity.

A detachment, being sent thence into the interior, was exterminated by the *Umbrians*; but others, more fortunate, passed the mountains, and, coming into that part of *Umbria* which bordered upon the *Aborigines*, seized several small *Umbrian* towns. A large army of natives having collected to revenge the attack, the *Pelasgi* quitted this territory, and marched into that of the *Aborigines*, who quickly assembled their forces, in

order to repel the invasion.—This body must have passed along the valley from the modern Amatrice and Sigillo to Antrodoco, afterwards occupied by the Via Salaria*, leaving Amiternum in another not far to the left. By this route down the valley of the Velinus they arrived near Cutilia.

The upper part of this valley is a narrow, bare, and sterile region, probably at all times but little peopled, till it approaches Interocrea or Antrodoco, whence there was another mountain road by Testrina to Amiternum, under Monte Calvo, part of which is still called Monte Giano, (Janus). At Antrodoco that river is swollen by the accession of other fountains; the valley is beautiful;—embosomed in woods, and encircled by lofty mountains, it gradually emerges, and, opening on each side, presents all the charms of high picturesque beauty and fertility. By other singularly transparent and copious fountains rising under the villages of Canetra, St. Angelo, and Piè di Monte, the Velinus is increased to a rapid, but at all times a clear river; and below Cutilia, after the accession of a number of mineral waters, it assumes the most lively tinge of blue.

It was in this delightful valley in the neighbourhood of Cutilia that (according to Dionysius,) the Pelasgi pitched their camp. Having taken one of the natives prisoner, they learnt from him the name of the place; and also ascertained that a lake, reputed sacred, was in the vicinity, with a floating island, upon which, on a certain day of the year, mysterious rites were celebrated. The Pelasgi examined the place, and finding the account true, concluded they had reached the spot pointed out by the Dodonæan Oracle as their future country. The Oracle commenced thus:—

Στείχετε μαιομενοι Σικελῶν Σατορνιαν αἶαν
 Ἡδ' Ἀβοριγενων Κοτυλην, ὃν νᾶσος οἰεῖται.

The Dodonæan verse then proceeds to command an union with the natives of the country, where such names and such circumstances should be found, and orders that a tenth of their future riches should be dedicated to Apollo, and that a temple should be erected to Pluto, and an altar to Saturn†.

On the approach of the forces of the Aborigines to repel the invasion, the Pelasgi, unarmed and carrying branches of olive, presented themselves as suppliants, stating that they came by a divine command, and not for plunder, and that they only begged

* The late Mr. Dodwell found various traces of this road, as well as of the more ancient one.

† Dionysius says that L. Mamius, a person of distinction, had seen the oracular verses, inscribed in ancient characters upon a tripod in the temple of Jupiter, at Dodona.

permission to settle according to the oracle; the Aborigines, finding that peace might be preserved without the risk of battle against a more skilful people, respecting also the oracular decree, and finding themselves weakened by recent wars with the Siculi, yielded to the prayers of the Pelasgi, admitted them into fellowship, and assigned to them the marshy and almost useless land then called Velia, which lay below the lake of the floating island, on the banks of the Velinus, in the lowest part of the valley. The opinion of Dionysius, that this coalition with the Aborigines was effected principally from the acknowledged affinity and kindred origin of the two tribes, has great weight; for the Casci, notwithstanding their name of Aborigines, which only signified mountaineers, were in fact foreigners, and had forcibly dispossessed the Umbrians of the lands they occupied.

The superior skill and industry of the Pelasgi soon drained the fen; but as the land did not suffice for their maintenance, they persuaded the Aborigines to assist in an attack upon the Umbrians of Cortona, as the possession of that place would serve to secure them from the future incursions of that people. We may here remark, that Cortona still retains its Pelasgic walls; and that outside the city, a vault, constructed in the Pelasgic manner, with approaching stones, remained perfect till the last invasion of the Austrians, when it was destroyed.

United with the Pelasgi, the Aborigines now became the most powerful of the Italian tribes, and expelled the Siculi from the whole country from Cære and Alsium to Pisa and Saturnia; which, however, they afterwards lost to the Etrusci. The walls of Cære and of Alsium were built with soft volcanic stone, and consequently in parallelograms; those of Saturnia, recently examined for the first time, and drawn by Mr. Fox, are of genuine Pelasgic style, and of calcareous stone.

These Aborigines (according to Cato, Sempronius, and many others) were Greeks of the Ænotrian colony, who had seized on that part of the territory of the Umbrians which lay near Reate. It is not said that the conquest was followed by the extermination of the previous occupants; but, according to Dionysius, "they expelled the barbarians from certain parts of the country, and built, in a style known to the ancients, many small cities in the mountains." The power of the Umbrians and the extent of their dominion, seems to have been abridged by the successful rebellion of many of their dependent provinces.

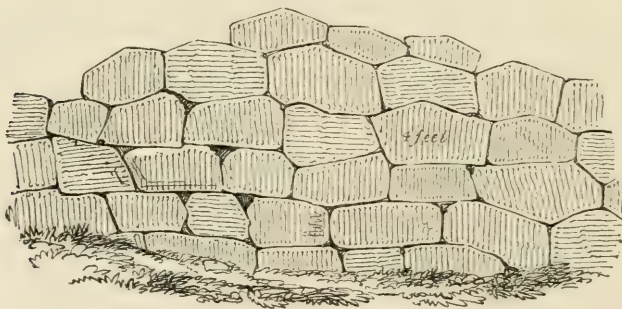
There is even yet, in the vicinity of Rieti, a place named Cascia, which may possibly be the last memorial of the Casci*,

* The name Casci, according to the old grammarians, signified *Veteres*, or Ancient.

or Aborigines. There are now no ruins, and probably there never were any walls; but an acropolis-like hill may have been the site of one of their towns.

Dionysius, who was an excellent antiquary, informs his readers that Lista, situated twenty-four stadia from Reate, a well-known city, was the capital of the Aborigines,—and stood on the road from Reate to Cutilia and the lake of the floating island before mentioned: in strict consistency with this account, there is a lofty, wooded, and remarkable hill on the right of the high road, now called Lesta,—which is precisely at the required distance. Those of Rieti who are best informed, conclude it to have been the site of Lista; but on this hill there are no traces of antiquity; below this higher hill is one of less elevation, on the left of the road, and on the other side of a pass between the plain of Rieti and the valley of Civita Ducale, the present limit of the Roman and Neapolitan states; and here, just beyond a ruined house, called Casotto di Napoli, any one accustomed to the examination of the ancient cities of Greece, may clearly perceive the remains of the ancient capital of the Casci and Pelasgi.

The fortifications of a small but strong city are seen inclosing the upper part of the hill, on the top of which was an acropolis, most advantageously situated. The fountain was, as usual, and for some reason not yet clearly ascertained, outside the town, and may still be seen not far from the gate. Annexed is a specimen of the wall near the gate, seen from the carriage-road on the left, after passing the Casotto di Napoli.



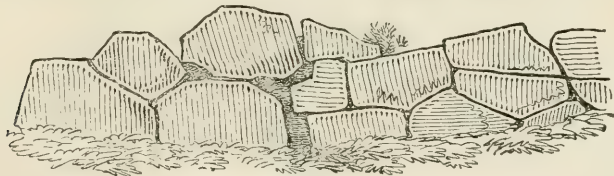
LISTA. (CALCAREOUS BRECCIA.)

It is an interesting circumstance, that remarkable ruins of Lista, (the capital of the Casci in Italy,) and of Lycosura, (that of the Pelasgi in Arcadia,) still exist, and that in each instance a place in the vicinity bears a name but slightly differing from that of the ancient town—Lesta as has been just remarked, being the name of a hill in the vicinity of the ancient Lista, and

Surias To Kastri, or Castle of Surias, standing within a short distance of the site of the ancient Lycosura. That both these Greek colonies were originally from Arcadia, and alike descended from Gelanor or Pelasgus, the father of Lycaon, is rendered highly credible by the circumstance that their walls are manifestly of a construction perfectly identical. To prove this, a small part of the wall of Lycosura, built by Lycaon, (on the model of which, according to Pausanias, "*in Arcadicis*," all other cities were built,) is also given, of the genuineness of which there can be no doubt, in consequence of the minuteness with which the position and characteristics of that city are described. It stood, says Pausanias, not far from the summit of Mount Lycæus, now Dioforte, in Arcadia, on which was the altar of Jupiter, and a temple of Pan, the ruins of which yet remain; and within a short distance of the city, as a further proof of its identity, the Hippodrome of the Lycæan games, of which Pausanias speaks, may still be seen. (*Vide Pelasgi*, p. 348.)

The youngest son of Lycaon, Ænotrus, discontented with his share of the Peloponnesus, led the first Pelasgic colony to Italy, and the Pelasgic method of building may possibly have been on this occasion transferred to Italy. Pausanias is the authority for this history; and as Dionysius has been accused of misrepresenting facts, in order to prove the descent of the Romans from the Greeks, and not from barbarians, the authority of Pausanias, who lies under no such imputation, is of much weight. Servius, on the authority of Varro, says that Ænotrus was king of the Sabines; and even the Chones, whose name is found among the oldest possessors of Italy, are said by Aristotle to have been Ænotrians.

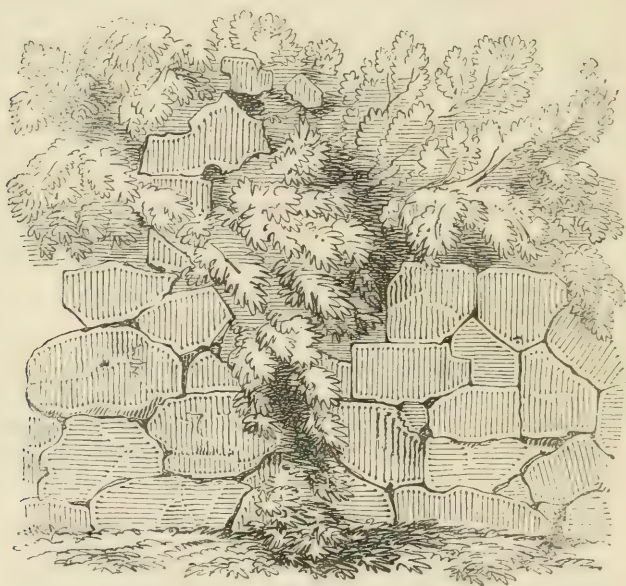
That a similarity exists between the walls of Lycosura, the earliest specimen of Pelasgic fortification, and those of Lista, is so undeniable, that in order to prove the common origin of the two people, the concurrence of history seems scarcely requisite.



LYCOSURA.

Dionysius states, that Palatium was another of the towns of the Aborigines, situated on another road, twenty-five stadia from Reate. This place, said to have been the origin of the name of the imperial hill at Rome, has been usually considered in the

light of an idle story, or at most as a vague tradition; yet if, on visiting the spot, vestiges of a very ancient city are found, corresponding with the peculiarities observed in other places reputed contemporaneous, it is surely more reasonable to rely on the statement of historians, than on any unsupported theory. Those who feel interested in the confirmation of the early history of the country, may find at the required distance from Rieti, and upon the hill behind the Villa Ferri, between that place and the monastery of La Foresta, the ruins of this ancient city, well situated both for convenience and defence. The walls, like others of the time, are backed by the rising summit of the hill, but are so overgrown with every sort of vegetation, that it required some trouble to find a part sufficiently exposed to be given as a specimen. The small portion represented will suffice to show that the style resembles that of Lista and Lycosura.



PALATIUM.

The walls of these and other very ancient Italian cities were probably built by the second colony of Pelasgi, who came by Spina to Cutilia; for Dionysius positively asserts that the Aborigines lived in villages on the hills till the accession of the Pelasgi commonly so called, when they built many towns. Lista and Cutilia were therefore unwall'd till the arrival from Dodona of this second Pelasgic colony. On a high hill, nearly in the direc-

tion of Poggio Bustone, seen from Rieti, is a curious vestige of one of these primæval cities.

Other towns of the Aborigines and Pelasgi,—Trebula, Vesbola, Suna, Mephyle, and Orvinium, with the oracle of Mars at Tiora, now Tora, (where the dove of the oak of Dodona was imitated by the *Δρυοκολαπτης*, or woodpecker, perched on a pillar of wood,) have been also found, and all exhibit ruins of the same style. The last is situated near the great mountain Velinus, from which it is said the Latins originally came.

The town of Cutilia seems to have entirely disappeared; the blocks of the walls may possibly have been employed in the magnificent substructions of the Via Salaria, which, near the *Lacus Cutiliæ*, are of polygonal masonry—or perhaps, the whole substruction at this spot may be the original wall itself. The lake, on the surface of which an island is said to have floated, is now called the Pozzo Ratignano, and is very remarkable for its clearness and great depth. The banks appear to be increasing and approaching each other by incrustation; there is no shelving shore, the rock being suspended over the lake, like broken ice over a deep abyss*. Above is the village of Paterno, and not far distant the terrace of a Roman villa, possibly of the Emperor Vespasian, who was fond of the vicinity. A little nearer to Rieti, after passing two springs, is the ruin of a large building, evidently either the imperial palace, or baths; and close under this four little pools, three of which are of deep blue, and one of greenish water. The blue waters are cold, and strongly acid. Further on are two beautiful sources, the waters of which are blue and acid, like that of the pools; and just beyond is another pool: these are all to the left of the road. The phenomenon of the floating islands may still be observed; they are nothing more than reeds, or long coarse grass, the roots of which, bound together by the petrifying nature of the water, are sometimes detached from the shore. There are three more sources near the church of San Vittorino; and this very considerable supply of water has again rendered the marsh of Velia, which fills up the valley, nearly as unprofitable as when the Pelasgi received permission from the Casci to drain and cultivate the spot. The account of Dionysius, that the place was seventy stadia from Reate, that the larger lake was four plethra in extent, and his description of the marsh Velia, on the river Velinus, are perfectly correct. He also says the island was about fifty feet wide, and dedicated to the goddess of victory; so that his description tallies too closely with present appearances to admit of a doubt as to the site of Velia, and of the sacred lake of Cutilia.

* Notwithstanding the adventitious matter with which the water abounds, there are fish in the lake, which are sometimes taken with a net.

Having thus shown the establishment of two Pelasgic colonies in Italy, (the Casci, and the CEnotrians,) and the positive resemblance of the remains of their cities, with such as are yet found in the mountains of Arcadia, whence they originally issued, we proceed to the further consideration of the Sabines, a nation which seems to have superseded the Aborigines and Pelasgi, and even the Umbrians, who after their reduction, assumed the name of their Sabine conquerors.

This people, says Cato, derived their name from Sabinus, son of Samus, a tutelar genius of their country, called also Sabo and Dius Fidius; and Varro hints that this last might be the same as the Dioscuri of the Spartans. Their first habitation was Tetrina; they afterwards seized on Amiternum; and thence, in a nocturnal expedition, fell first upon Cutilia, and then upon Lista, and took both those places. Those of the Aborigines who escaped retired to Reate; and after many fruitless attempts to regain Lista, withdrew from the contest. The Sabines now become the dominant tribe, spread their influence over all the region of the Casci, and of the Umbrians, as far as the Nar, on the one side, and the Anio on the other, and gave their own name to the whole country, which it has ever after borne.

There was one remarkable difference between the Sabines and the united nation of the Pelasgi and Casci, which may perhaps be traced to the Lacedæmonian pride of the latter, inherited from a Spartan colony which had joined them, as well as from their original descent from that people. It was that the Sabines did not wall their towns—perhaps they were unable to do so, for they belonged to a colony which emigrated previous to the introduction of the practice into their part of Greece.

Their connexion with the Lacedæmonians is asserted by Hyginus, in his treatise *De origine urbium Italicarum*, who says, that coming with the Lacedæmonians to Italy, they drove out the Siculi. Cato, also, and Aulus Gellius, represent the Sabines as a Spartan colony under Sabo; and Plutarch and Trogus confirm their Grecian origin. The first colony are said to have arrived in Italy long before the Trojan war; the second body of Lacones came at a much later period, bringing with them some of the laws of Lycurgus, from the severity of which they had fled. Those which they adopted conferred upon them a high reputation for sanctity.

Dionysius (lib. ii.) relates, that “after subduing Reate and the whole of the neighbouring region, the Sabines built several towns without walls, (*ἄτειχιστα*) and among others, Cures.” At Amiternum, another of the towns built by the Sabines, terraces are still to be seen—which, if the houses were united, in the manner yet common in several Greek and Italian towns, as, for instance, at Thermia and Siphnos, or at San Gregorio and

Poli, must have answered in a great measure the purpose of walls*. The Sabine colonies from Reate seem to have followed the course of the valley of the Telonius, or Turano, leaving that of the Salto to the east. This latter was occupied by the Pelasgic Aborigines and the remains of the Siculi.

Sabina is considered to have extended in later times as far as Nomentum; but it is clear from Virgil, that the supposed Sabine descent of Latinus, from Picus, Faunus, Sabinus, and Italus, was not purely Sabine; he appears rather to have descended from the Sabines, after their intermixture with the Aborigines or Pelasgi, and the Siculi, (who are said by Cato and Sempronius to have been at one period the same people,) of whom Italus was king. It seems clear from Stephanus, that at one time the Antemnates also were Sabines, although on the left bank of the Anio; as well as Cænina and Crustumerium.

The Picentini and Samnites, according to both Pliny and Strabo, were Sabine colonies; and even the Marsi are said to have descended from the Sabines. Festus is of opinion that the Hernici are so called from rocks, which the Marsi call Herna. Servius says Herna is a Sabine word, and that the Hernici were a Sabine colony; and adds, that they received their name from the position of their country, which lay amongst rough and stony mountains. The Bruttii and Lucani were derived from the Sabines, through the Samnites. The Peucetii were Pelasgians.

Of the Volsci, we have seen that the name was derived from that of the Opici or Osci. That their language was alike is plain. Pompeius Festus speaks of those "*qui Obscè et Volscè fabulantur, nam Latinè nesciunt.*" As their country lay upon the coast, it is by no means surprising that several foreign establishments were formed there. Cora and other places received Greek colonies, who may have been peaceably permitted to settle, and to cultivate the borders of the Pomptine Marshes.

Of the Rutuli, there can be no doubt that they sprang from the same stock as the Aborigines and the Sabines; for on the paternal side, their king Turnus was directly descended from Picus and Faunus; and, as his mother was of the family of Acrisius, even his maternal descent was from the Argives, or Pelasgi.

The walls of Ardea are not built in the usual manner of the Pelasgi, but this may be accounted for by the softness of the volcanic materials of which they were constructed; for, whereas

* There seems to have been some little deception in the boast of Lacedæmon; for the city was seated on several insulated and defensible hills, and toward the Eurotas, was so effectually protected by a long line of perpendicular rocks, as to render a wall, at least on that side, wholly unnecessary.

the tufo of *Ardea* could be easily cut by a hatchet, the hard limestone and calcareous breccia of *Argolis* and *Greece* required considerable labour to reduce them into polygons.

The *Rutuli* are classed by *Virgil* with the *Veteres Sicani*, who were the same as *Siculi*. The *Ausonians* and the *Aurunci* also were the same people, the *S* and *R* being frequently interchanged; in the most ancient *Latin*, there was in fact no *R*.

Many of these seemingly different nations may be in reality traced to a common stock, assuming different names according to circumstances, but having, in most of the southern parts of the country laid down in our Map, what may be termed a foundation of *Siculi*, or *Sicani*, and in *Umbria* in the north, that of an ancient colony of *Gauls*; subsequently, however, the whole people were amalgamated, by two decided invasions of the eastern coast, by more civilized *Pelasgi* from *Greece*; and several smaller colonies landing at different times, formed settlements near the *Tyrrhene* sea.

Dionysius says that the glory of the *Pelasgi* in *Italy* began to decrease before the time of the *Trojan* war, the *Tyrrheni* occupying many of their towns. The *Pelasgians*, thus depressed, became mixed and confounded with the *Aborigines*, and with them possessed the site of *Rome*.

Forty years previous to the *Trojan* war, (as the *Romans* say,) *Evander* led a colony from *Palatium*, or *Palantium*, an *Arcadian* city. This second Greek colony, after the arrival of the *Pelasgi* in *Italy*, formed one common nation with the *Aborigines* on the site of *Rome*. We have already seen that *Palatium*, near *Reate*, really existed—named probably by the *Pelasgi*, from the *Arcadian* city, near *Tegea*; and we may suppose that it was from the *Italian* town that *Evander* and his colony came and built the city upon the *Palatine Hill*, so that it was only in a remote manner that he was connected with the original *Arcadian* city.

The *Ænolian Aborigines*, in the region near *Rome*, were, in process of time, called *Latins*, from one of their kings, *Latinus*. *Dionysius* gives this account: (lib. i. 8.)—The indigenous *Siculi* were the first occupants of the site of *Rome*. The *Aborigines*, who had hitherto lived in villages on the mountains, having obtained assistance from the *Pelasgi* and other *Greeks*, drove out the *Siculi*, built many cities, and seized upon all the country between the *Liris* and the *Tyber*: they afterwards received the name of *Latins* from *Latinus*, their king. The first who reigned at *Laurentum* was *Saturn*; to him *Picus* succeeded, reigning thirty-seven years; *Faunus* succeeded *Picus*, and reigned forty-four years; and *Latinus*, his successor, reigned about the time of the *Trojan War*.—*Ovid* and others, in deriving the name of *Latium* from the concealment of *Saturn* (*latente deo*), possibly record the history of some chief of the interior, who had fled

from the mountains to the coast for safety; but the etymology seems fabulous.

Having thus endeavoured to establish the descent of the Latins from the Aborigines, and having shown the intermixture of the latter with the Pelasgi and other Greeks, it is unnecessary to pursue the subject further—the remainder of the history of the country being intimately connected with that of Rome itself.

LANGUAGES.

IN the foregoing remarks, it has been already observed that the Umbrians (who, according to Pliny, Florus, and others, were the most ancient natives of Italy,) are supposed to have derived their origin from the Gauls. This is asserted by Solinus; and Isidorus also of Seville, an author of the seventh century, who wrote several books on etymology and languages, expressly calls them Celts.

Herodotus says, that the Pelasgi in the north of Italy spoke a Barbaric tongue, and not Greek,—that is, not pure Greek:—“Πελασγοι βαρβαρον γλωσσαν ιεντες.” These northern Pelasgi seem to have been those who united with the Umbrians; and the females being, for the most part, of Umbrian origin, it is probable that their children spoke the language of their Umbrian mothers, with a certain admixture of the paternal tongue. If the Umbrians were really Gauls, it would be natural to refer to the Gallic language all that is not Latin or Greek; the term Gaul, is, however, somewhat indefinite, for it seems to have been applied to all colonies coming from the North, even to Illyrian, and perhaps even to Thracian and Dacian colonies.

The Aborigines, upon their admixture with the earliest Pelasgi, were called Cascii. This people built their towns without walls, were acquainted with few of the arts of civilized life, and lived in huts of straw; and from these huts, if the Pelasgi could be proved to have spoken, as they possibly did, the language of the Epirots, (which may have been the same as the Macedonian, Thracian, and Phrygian, the parent of the modern Albanian,) their name seems to have been derived; Caset in Albanian, signifying thatch, which is in Hebrew, Cesc.

Of the Umbrian tongue, the Eugubian Tables seem the best specimen. They were found near Scheggia in the year 1444, at the temple of Jupiter Apenninus, inscribed on seven plates of brass; and relate apparently to the sacrifices and ceremonies performed at the temple to IVVE GRABOVEI, or Jupiter Grabovius, as a “PIHACLV TVTA PER IKVVINA,” an atonement or

piaculum for all Ikuvium—(Eugubium). Eight of the inscriptions are in Umbrian or Pelasgic, (commonly called Etruscan,) and four in Latin characters. In the latter, which seem to be like the other Tables as to their contents, but somewhat modernized, the letter O appears instead of V, and sometimes F. The G is also introduced, which was not used, as it is imagined, till about the year 400 U.C. Those in the Umbrian character may be three hundred years older.

Except a letter somewhat similar in form to the Hebrew Beth, and which, like it, has the sound of V, there seems no material difference between the Umbrian characters and those of Pelasgic or ancient Greek: the lines likewise, as in most oriental languages, run from right to left. It has been shown in the *Horæ Pelasgicæ* of Bishop Marsh, that C and F were used indiscriminately in Greece. (Page 76). A slight alteration had taken place in the language, when the Tables in the Roman letters were written.

According to Lanzi, the third Table is an edict, for the feast “Plenarum Urnarum.” The date is “Idibus plenarum Urnarum xviii Kal. Decembres.” “Eitipes, plasiasier, nnnasier, uhtretia, k. t.” For the original characters, see plate of inscriptions (a). The concluding T is explained by Tesem, used for Decem; but it is not easy to recognize in the fourth word, XVIII.

A prayer for the agriculture of all Ikuvium, (written on the older tables IOVINA, but by good fortune, in one of those in Roman characters, IKVVINA,) runs thus:—“Bue. peracrei. pihacclu. di. grabovei. pihatu. ocre. fisei. pihatu. tota. iiovina. di. grabovie. pihatu. ocer. fisier. totar. iiovinar. nome. nerf. arsmo. veiro. peuo. castruo. fri. pihatu. futu. fos. pacer. pase. tua. ocrefisi. tote. iiovine. erer. nomne. erar. nomne. di. grabovie. salvo. seritu. ocrefisi. salva. seritu. tota. iiovinā;” or, “Bove piaculo piatus esto Jupiter Grabovei piamitre (hujus) sacrificii expiato totam Jovinam. Jupiter Grabovi piamine sacrificiorum totius Jovinæ nominibus agrum virum pecus oppido expiato fiasque volens propitius pace tua sacrifico totius Jovinæ gentis, eorum nomine, earum nomine. Jupiter Grabovi, salvo satu sacrificii, satum sospita toti Jovinæ.”—This prayer is taken from one of the tables written in Roman characters; but the words nearly correspond with those in the Umbrian character.

The Eugubian Tables show that S was used in the Umbrian tongue, as in the old Latin, instead of R. The same sentence, which, in the older character was written SENALPERT. SEREV. SUP. [to be read from right to left—see plate of inscriptions, (b)] is, in the Latin Tables, POST. VERIR. TREBLANIR. “After the boars, three in number,” &c.

A few other instances may suffice as a specimen of the language from which the Latin seems to have originated. We find

arsie for ignis, and pirase from the Greek, for the same. In one, is the word *πυρ* for fire, in Latin characters:—"Pir orto est toteme liovine," or, "ignis ortus est toto Ikuvine." Wine and bread have preserved nearly their original names, as is proved by the sentence, "Tiu puni, tiu vinu," given in the plate of inscriptions, (*fig. c.*) which signifies "adponite panes, adponite vinum;" the first word Tiu being from the Greek *Τιβημαί*, or *θειο*. In the following passage (of which the original may be seen in the plate of inscriptions, *fig. d.*) Jupiter is represented as having a sacrifice of three oxen, the fat of which is burnt. "Jovi Grabovio bubus tribus facito arvinam ustoenta." *Αρβιννη*, says Hesychius, is the Sicilian for fat.—An object which was ordered to be placed on the apex or acroterion of the temple, is spoken of in one of the tables, as "Anglome Hondomu;" and in a subsequent one, "Anglome somo;" the angulo summo of a later period. Among the Greek words in the Umbrian, "*Puemune pubrice*," for *Ποιμην* publicus, or priest, is curious; it occurs also in an inscription found near Amiternum.

In the article *Etruria*, it will be seen that the alphabets of the Lydians, of the Etrurians, and of the Umbrians, and all that can be ascertained of the Pelasgi, were so similar to each other, that it is impossible not to suppose these people descended from one common stock.

The result of an examination of the Eugubian Tables is that it was from the Umbrian language that the Latin was mainly derived; the contrary, namely, that the Umbrian was derived from Rome, cannot have been the case; for the last of the tables was composed before the year 400 U.C., at which time the Romans had not penetrated so far to the north as Umbria, having only just conquered the Veientes. Another component part must have been the old semi-barbarous Greek which the two colonies of the Pelasgi had imported. Of its third and last element, the Gaulish or Gallic tongue, we are almost wholly ignorant, and there is now little hope of obtaining any knowledge of it. The Latin, as is affirmed by Dionysius, (*lib. i.*) was subsequently more and more mixed with Greek.

It is somewhat more difficult to determine the origin of the Sabine tongue. Such words of the language as have been preserved, seem to be either Gallic or Thracian; certainly they are neither Greek nor Latin. Cata, in Sabine, says Varro, means pointed; Cateia, in Gallic, is a dart. Ciprus or Ciprius, in Sabine, is good; Crepirum means right; Herna, rocks; in Celtic, a rock is Arn; Irpus or Hirpus is a wolf; Lexula a cake; Nero, strength; and Strebula, flesh offered in sacrifice.

The names of the deities of Umbria followed the changes of the language, and seem to have varied according to the localities consecrated to their worship. The Di Krabovie of the Umbrians

is the *Δι* or *Διος* of the Greeks, with the addition of the Latin epithet, *Cura Bonum*; and the *IVPATER*, *Ζευπατηρ*; the title of *Krapuvie* is, however, given not only to *ιννε*, *Jove*, but to *MARTE*, *Mars*; and also to *VUFIUNE*. (Plate, *fig. e* and *f*.) This latter word, the very learned *Lanzi* supposes equivalent to *Euios* or *Euiov*, (*Bacchus*,) wondering at the same time how *Apollo* was neglected in a nation descended from the *Pelasgi*. The word *Vufiune*, however, is as easily converted into *Φοιβος* as into *Euios*. *Ennius* has “*Versibus quos olim Fauni Vatesque canebant;*” and the word in question is not far from the *Deum INVIVN*—a word sometimes found in connexion with *Pan*, *Sylvanus*, and *Faunus*. Among the divinities of *Umbria*, we find also *Janus* or *Dianus*, who was, as *Scaliger* observes, the God of the Sun, and father of *Circe*; *Joviscus*, or the young *Jove*; and *Sata*, the goddess of seed; a goddess so often invoked by this agricultural people, that it seems as if a blight was a frequent misfortune. *Museiate* and *Cyreiate* are *Μουσα* and *Κορα*; *Kureties* and *Coredier* are *Curetes*; and the name *Pieriates*, a family or priesthood of the *Umbrians*, seems derived from the Greek *Pieria*. Much of the religion of the *Umbrians* may thus be traced back to Greece. *Fijuvi* was *Filius Jovis*, or *Dius Fidius*; *Fise Sapi*, *Filius Sabi*; and *Fijuve Sansi*, *Sancus*, afterwards confounded with *Hercules*. All these gods obtained a place among the divinities of *Rome* in consequence of the conquests and immigration of the *Aborigines* and *Sabines* mixed with the *Umbrians* and *Pelasgi*.

The *Umbrian* language cannot be quitted without mentioning that in one of the inscriptions, the subject of which seems to be the sacrifice of a dog, or perisculacismus, the whelp, in Latin, *Catulus*, is called *Katle*, while the dog is *Hunte* or *Hound*, which some may think evidence of a northern tongue*.—See Plate of Inscriptions, *fig. g*.

Another specimen of the language, found in 1742, near *Assisi*, may possibly be of a later time,—when the *Romans* had conquered *Umbria*; it seems, however, almost equally unintelligible.

AGER. EMPS. ET.

TERMNAS. OHT.

C. V. VISTINIE. NER. T. BABR.

MARONMEI.

VOIS. NER. PROPARTK.

T. V. VOISIENER.

SACRE. STAIV.

* This sacrifice of the dog is mentioned by *Lycophron*, as offered to *Hecate*, in the cave of *Zerynthus* in *Samothrace*—“*Ζηρυνθον αντρον της κυνοσφαγου θεας.*” This island was the holy place of the *Pelasgic* mysteries, and particularly connected with *Umbria*, by the flight of *Dardanus* thither from *Cortona*.

This has been translated “*Ager emptus et terminatus est cippis quinque Vestiniorum . . . Tit. Babri . . . Volsiniorum pro parte Kardin. Terminis quinque Volsiniorum sacrificio statuto.*” The translation proves how little the language is understood.

The song of the *Fratres Arvales*, or twelve priests who celebrated the *Ambarvalia* at Rome, is of higher antiquity than the *Eugubian Tables* in Latin characters. Their hymn is said to have been sung in honour of *Ceres*; perhaps she was included among the *Semunes* or deities of seeds; but the song calls first upon *Mars*. They sacrificed a sow, a sheep, and a bull, (*Suove-taurilia*), principally at *Festi*, on the limits of ancient Rome. (*Vide Festi.*) Their feasts, called *Terminalia*, were instituted in the time of *Numa*; in the time of *Tullus Hostilius*, a certain *Mamurius* (*vide Dionysius*) having made the *Ancilia* for the *Salian dances* with such art, that the original, which was regarded as a kind of *Palladium*, could not be distinguished from the rest, received in return for his labour, the privilege that his name (which bore a great resemblance to that of the god *Marmar*, from which it was probably derived) should be inserted at the close of all the songs of the *Ambarvalia*.

The name, *Salians*, says *Dionysius*, is derived from *εξαλλεσθαι*, (to dance.) By the Greeks, they were called *Curetes*; and in the *Umbrian Tables*, *Kureties* and *Coredier*, as has been already observed. It must be remembered that *Numa*, (in whose palace the first of the shields or *ancilia* was found placed by no mortal hand,) came from the *Sabine Cures*; he was consequently of the race of those, who, after taking possession of part of *Umbria* and of the lands of the *Aborigines*, had arrived within twenty-five miles of that *Rome*, which he was afterwards called to govern. He reigned six hundred and seventy-two years before our *æra*; consequently the song of the *Arvales* existed about two hundred and fifty years prior to the last of the *Eugubian Tables*, which is dated CCC of the *FratRIA* or *College*, or between 300 and 400 U.C. But those of the *Tables*, which were written in the *Umbrian* or *Pelasgic* character, may be referred to a much more ancient date, when the letter *O* was unknown; and there can be no reason why they should not be supposed the original rituals of the *FratRIA*, compiled at the foundation of the order, and coeval with the *Arval hymns*. It may be observed that the earlier and later specimens of the language, as exhibited in these monuments, are so similar, that there can be no doubt that the language of *Latium* was *Umbrian*, though it seems to have been afterwards changed by *Hellenisms* and other refinements.

In the *Arval hymn*, each passage was repeated thrice, and, as *Festus* says of the *Salian dancers*, the *Presultor* advanced, “et

amptuabat," then all the rest came "et redamptuabant," or danced and sang as he had done. The song was called "Tripodare Carmen;" and the priest, Terkantor or Ter Cantator. The song of the Arvales is given under the article *Festi*.

The Satur of this hymn is found also in the Eugubian Tables;—Lanzi translates it ador, discarding the S. *Σατυρία* in Greek, means an esculent herb. In the Eugubian Tables Fvfere is also found. *Δοιμος* or *λυμεν αλος* is equivalent to pestilias maris. Berber is said to be a title of Mars.—Quintilian remarks, "mutari religio vetat et consecratis utendum est;" this is so true, that even as late as the third century of our æra the Arvales still sang this hymn, which, as it was written ten centuries before, they could not have understood. Two quarto volumes, little known in England, containing much interesting matter on the subject of the Arvales, and their Archaic poems, have been published in Italy.

It has been usual to reckon four periods, during each of which the Roman language underwent sensible changes. Bourguet and Maffei reckon back from Cicero to Plautus a hundred and forty years as the first period. The second was from Plautus to the Decemvirs, two hundred and seventy years, and in this the laws of the XII Tables were collected. The third period was from the Decemvirs to the time of Servius Tullius, a hundred and fifteen years, and in this the treaty between Rome and Carthage, mentioned and seen by Polybius, was written. The fourth, or earliest period, was from Servius Tullius to Numa, a hundred and thirty-eight years, and an example is subjoined supposed by some to be of that period. For a full description of this monument, with the bas-reliefs attached to it, bearing the more modern words Apollini and Klatræ, we refer the reader to Lanzi's *Saggio di Lingua Etrusca*, vol. ii. p. 538.

LERPIRIOR. SANTIRPIOR. DVIR. FOR.
FOVEER. DERTIER. DIERIR. VOTIR.
FARER. VEF. NARATV. VEF. PONI.
SIRTIR.

The metal plate on which this is written is said to have been found in the country of the Falisci, and to have passed through the hands of Ligorio, who is known to have been a falsifier of antiquities. The Apollo and Diana may possibly be his work; but as he cannot be suspected of knowledge sufficient to invent an inscription so like to truth, the latter is probably authentic. As to Falerii, its real situation could not have been known to Ligorio so it is now useless to inquire whence this monument was brought. Lanzi gives this translation of it:—"Lerpirius. Santirpius. Duoviri. quod. voverunt. iterare. dies. votivos. egerunt. et. nuncupato. (tempore) et. deinceps. iterum." After

the word *votivos*, this translation is evidently incorrect. The inscription is in the language of *Ikuvium*: Farer has probably reference to *Farina*; *Vef* is proved by Passeri to be the original of *Oves*; and *Naratu* means the dedication of the two offerings.

Nothing can be found of the Roman tongue of the time of Romulus, which has not been confessedly modernised. Dionysius says positively, (lib. ii.) "that Greek was the language then in use, and that the Roman tongue was altogether a mixture of Greek and Barbarian," ἡ ἐστὶν ἡ πλείων Αἰωλῆς. As it now stands, the sixteenth of the laws of that period, collected by Justus Lipsius, runs thus:—

"*Duumviri perduellionem judicent: si a duumviris provocarit, provocatione certato. Si vincent, caput obnubito, arbori infelici suspendito, verberato vel intra pomoerium vel extra pomoerium:*" but it is probable that it does not contain one single word of the law as it originally stood. One of the laws of Romulus, which, though evidently modernised, retains more of the original phraseology, is as follow:—

SEI. NVRVS. PLORASIT. SACRA.
DEIVEIS. PARENTOM. ESTOD.

Another is,

QVEI. NOX. FORTOIN. PAXSIT. SEIIM.
ALIQVIPS. OCCISIT. IOVRE. CAISOS. ESTOD.

A proof that these laws have been totally remodelled as to language, is afforded by the fact that a law of Numa Pompilius, preserved by Festus, is full of archaisms, which in the former examples, are wanting.

SEI. QUOI. HEMONE. LOEBESO. SCIENS.
DOLOD. MALOD. MORTEI. DUEIT.
PASEICID. ESTOD. SEI. IM. IMPRODENS.
SE. DOLOD. MALOD. OCEISI. PRO. KAPITED.
OCEISI. ET. CNATEIS. EIOUS. ENDO.
CONCIONED. ASIETE. SOBEICITOD.

In Festus, the words are divided, which possibly they were not in the original, and doubtless have been somewhat modernised; they are still, however, so different from the Latin of later times, that not more than four of the words could be understood by an ordinary Latin scholar. It may be thus translated into Latin of a later time. "Si quis, hominem liberum, dolo sciens morti dabit, parricida esto. Si imprudens se dolo malo occidit, pro capite occisi et natus ejus in concione, arietem subjcito."

The word *HOMONVS* occurs in the Eugubian Tables, but

there it is said to be a proper name. Quintilian notices the termination of the ancient ablative in **D** ; as in the above specimen, *dolod malod* for *dolo malo*.

Another law of Numa is this—"Pelex asam Junonis nei tagito. Sei tagit, Junoni crinebos demeiscis acnom faeminam caedito." Or, "Pellex aram Junonis ne tangito: si tangit, Junoni crinibus demissis agnum fæminam cædito."

One of the laws of Servius Tullius, (whose historical name, it may be observed, is probably composed of Servius, Latin, and *Δουλιος*, Greek) runs thus:—"Sei. puer. parentem. verberit. ast. ole. plorasit. puer. deiveis. parentom. sacer. estod;" or, "Si puer parentem verberet, at ille ploraverit, puer divis parentum sacer esto." The son was to be sacrificed to the paternal gods.—That alterations have been made here is certain, since the letters used in Rome, in the time of Servius Tullius, were Greek; that is, they resembled the characters of the Eugubian Tables; for Polybius says the ancient and modern Latin were so different that the wisest scholars could scarcely understand the former, and adds, that he saw upon a Stele, on the Aventine, an inscription in Greek characters, recording the treaty between Servius Tullius and the confederation of the Latins.

The Lex Tribunicia Prima, which was made previous to the embassy under the Decemviri to Athens, is, perhaps, but slightly altered:—"Sei. quis. aliuta. faxit. cum. pecunia. familiaq. sacer. estod. sei. quis. im. occisit. paricida. nec. estod;" *i. e.*, "Si quis aliter fecerit, cum pecuniâ familiâque sacer esto. Si quis eum occisit, paricida non esto."

The "aliuta faxit" seems to mean "hath slain another." It was not lawful to kill a person in the predicament called Sacer, though the crime was not considered capital.

Some examples shall now be given of the laws of the XII Tables, collected after the expulsion of the kings, about the year 303 U.C.; though somewhat altered, in accommodation to the subsequent changes in the language of the state, they will serve to convey some idea of the Latinity of time.—"Patrei. endo. fidio. vitæ. necisque. potestas. estod. terque. im. venom. darier. jous. estod. sei. pater. fidiom. ter. venom. duit. fidios. a. patre. leber. estod." Another begins thus—"Sei. in. jous. vocat. nei. eat. statim. encapito. antestariet." &c. Another of these laws runs thus—"Sei. quis. occentasit. casmenve. conduit. quod. alterom. fl. citiom. faxit. kapital. estod." Another—"Si. quis. occentavisset. sive. carmen. condidisset." &c.

That the original phraseology of these Tables has been materially changed seems in the highest degree probable; for Polybius (lib. iii.) says, that "the treaty of peace between Rome and Carthage in the third century U.C., could not be read in his time, except by the learned;" whereas, it would appear, that any

Roman, without being a great antiquary, might have made out the sense of these laws of the XII Tables.

The Duilian inscription, which Quintilian believed to be ancient, but which being decayed by age had been recopied about the time of Claudius, was originally written about the year 500 U.S. The naval victory over the Carthaginians, which it records, took place U.S. 494. Some of the restorations are judicious, but the words must have been considerably altered to suit the improved orthography of the time.

C. Biliot. M. F. Cos. Advorsom. Cartacinienseis. en. Siceliad.
Rem. cerens. Ecest ANOS. coenatos. popli. Romani. artusumad.
Obsedeone. D. . XEMET. LECIONEIS. Cartacinienseis. omneis.
MAXIMOSQVE. MACISTRATOS. Lucaes. Bovebos. relicteis.
NOVEM. CASTREIS. EXFOCIONT. MACELAM. moenitam. urbem.
PVCNANDOD. CEPET. ENQVE. EODEM. MACEstratod. prospere.
REM. NAVEBOS. MARID. CONSOL. PRIMOS. ceset.
CLASESQVE. NAVALES. PRIMOS. ORNAVET. PARAVETQUE. diebos.
LX.
CVMQVE. EIS. NAVEBOS. CLASEIS. POENICAS. OMNIS. paratis.
SVMAS. COPIAS. CARTACINIENSEIS. PRAESENTED. maxumod.
DICTATORED. OLOROM. IN. ALTOD. MARID. PVCnandod. vicet.
&c.

The tombs of the Scipios, discovered A.D. 1780, (which are among the most interesting of Roman discoveries, both as sepulchres and on account of their inscriptions,) prove how slowly the language advanced to the perfection it afterwards attained. Indeed, it does not seem to have been a cultivated language till the sixth century U.S. Some other tongue, perhaps the Etruscan, must have maintained a considerable degree of popularity till the middle of the seventh century U.S.; for by the Julian law, U.S. 663, public acts were ordered to be in Latin; whence we may infer that till that time, other languages had been employed indifferently with the Latin.

The inscription upon the tomb of Scipio Barbatus, who was Consul U.S. 456, runs thus:—

CORNELIVS. LVCIVS. SCIPIO. BARBATVS. GNAIVOD.
PATRE. PROGNATVS. FORTIS. VIR. SAPIENSQUE.
QUOIUS. FORMA. VIRTUTEL. PARISUMA. FUIT.
CONSOL. CENSOR. AIDILIS. QUEI. FUIT. APUD. VOS.
TAURASIA. CISAUNA. SAMNIO. CEPIT.
SUBICIT. OMNE. LOUCANA. OPSIDESQUE. ABDoucIT.”

In this it is not difficult to perceive that Gnaivod is *Cnæo*; quoius, *cujus*; and Loucana, *Lucaniam*. It may be observed also that the accusative after the verb was not then thought

necessary. In the two first lines, P has been retained for P in the original; this character may also be observed in the Tusculan tombs of the Turpili and Furii. In the latter it even stood for Ph or Φ.

The next inscription seems still more archaic.

HONCINO. PLOIRVME. COSENTIONT. R.
DVONORO. OPTVMO. FVISE. VIRO.
LVCION. SCIFIONE. FILIOS. BARBATI.
CONSOL. CENSOR. AIDILIS. HIC. FUET. A . . .
HEC. CEPIT. CORSICA. ALERIAQUE. URBE.
DEDET. TEMPESTATEBUS. AIDE. MERETO.

Or, "Hunc unum plurimi consentiunt Romani, Bonorum optimum fuisse virum, Lucium Scipionem filium Barbati. Consul, Censor, Ædilis, hic fuit apud vos. Hic cepit Corsicam, Aleriamque urbem, Dedit Tempestatibus ædem meritò."

This inscription, which can belong to no other period than the beginning of the sixth century of Rome, is such, that a Roman of the Augustian age would have found it difficult to translate even the first line.

Another of these inscriptions will serve to show the language was now beginning to improve:—"L. Cornelius. Gn. F. Gn. N. Scipio. Magna. Sapientia. Multasque. Virtutes. Ætate. Quom. Parva. Possidet. Hoc. Saxsum. Quoiei. Vita. Defecit. Non Honos." &c. &c. In this the Latin is more intelligible, though even here, we find "magna sapientia" for magnam sopientiam. These inscriptions have the merit of belonging to a period confessedly historic. Though the memorials of so great a family, they are upon the common peperino, or Alban stone, and are proofs how little the Romans had at that time advanced toward splendour or refinement.

We trust, that from the preceding investigations, it will be perceived that the Eugubian Tables, (even the very latest,) having been written before the conquest of Umbria by the Romans, the language of that country could not have been derived from Rome. The inscription beginning *AGER. EMPS.* from the same country, shows that it was long before good Latin was known there. It is clear also, from that found near Falerii, that the language of Umbria had then found its way to the Roman Campagna; a circumstance strongly corroborative of the conquests of the Umbrians, as recorded in history. It will be perceived likewise, that the most ancient inscriptions, and the laws of Rome, though subsequently modernized, still retain many of the peculiarities of the Umbrian inscriptions, so as to be unintelligible to a Roman of the Augustan age; and that even so late as the beginning of the sixth century U.C., the words, as well as the style, have still an air of the most venerable antiquity. Livy

says that the hymn of Livius Andronicus, though composed in the sixth century U.C. was, even in his time “*abhorrens et inconditum.*”

It may be urged that this Umbrian language never extended south of Rome, but such an assertion we think sufficiently disproved by an inscription found at Velletri, in the Volscan language, which is evidently nothing more than a modification of the same tongue, (*vide* Plate of Inscriptions, *fig. h.*;) and still further to the south, in a fragment found at Herculaneum, there are no less than seventeen of the same words, or but slightly different.

The Oscan, though some of the specimens yet existing in inscriptions are of difficult interpretation, must have borne a strong resemblance to the Latin of the commonalty of Rome; for plays were acted in it before the populace, which of course they understood. The Oscans were Opici, who coming southwards expelled the Siculi (Thucyd.); and as their origin, and that of the Sabines, of the Æqui, of the Apuli, and of the Volsci were the same, there must have been a close affinity between their languages.

A specimen of the Oscan, from Campania, is given in the Plate of Inscriptions, *fig. i.* This is interpreted “*L. Slabius. L. Anchilius Mediastutici Junonali Præpositi proferunt.*” The translation seems fanciful, and might perhaps begin better with *Junonalis sum.* The name is of Lucius Slabius Lucilius, Meddix Tuticus or magistrate, &c.

It will certainly occur to many that a principal element of the Latin language might have been Etruscan. It is certain, however, that the Etruscan was so widely different, that in order to understand it the Romans were obliged to devote as much time to its acquisition as they did to that of Greek. If there were any similarity between the Latin and Etruscan tongues, a knowledge of the one would materially assist us in comprehending the meaning of the other. But so far is this from being the case, that notwithstanding the great number of Etruscan inscriptions which exist, and although many of the religious ceremonies of Rome were derived from Etruria, which must have perpetuated the language, the assertion of Niebuhr, that we are only certain of the translation of two Etruscan words, *Ril avil*,—*annos vixit*, or *vixit annos*,—is not far from the truth; and even with respect to these two words, we cannot tell which is the verb *vixit*, or which the substantive *annos*.

Of the Tuscan language, proper names, and some formulæ, seem to have been the only portions received into the Roman language, and even these were materially changed. Thus, *Lekne* became *Licinius*; *Titiu*, *Titius*, or *Titus*; *Tetile*, *Titilius*; and *Tetnie*, *Titinius*.

It is known that from the year U.C. 509, the intercourse of the Romans with the Greeks began to be frequent; and so persuaded were the Romans of that period of their Greek or Trojan origin, that they requested of King Seleucus a remission of tribute for the people of Ilium. Niebuhr observes, that the Roman ambassador to the Tarentines spoke bad Greek in the fifth century U.C.; and in the time of Hannibal, about the year U.C. 536, a century later, many Romans spoke Greek. U.C. 549, the Romans were connected still more closely with the Greeks of Asia, and had also made a treaty with the king of Macedon; and U.C. 564, one of the Scipios had crossed the Hellespont, and recognised the Ilienses as relations of the Romans. Livy says, Evander brought letters to Latium. Tacitus says the same. Solinus agrees with Pliny, that the Pelasgi first introduced writing into the country.

From the moment of this connexion with Greece, the language of Rome began to improve, and advanced to perfection as the connexion of the Romans with Greece became more intimate. Indeed, it has been often said that the Latin was only a dialect of the Greek language; and, according to Suidas, a grammarian named Tyrannion wrote to prove that such was the fact. Dionysius says plainly that the ancient Æolic Greek was the primitive Roman tongue; and if so, it is not surprising that the Latin should afterwards have so easily enriched and refined itself from the copious stores of Athenian eloquence. Nothing but an intimate connexion could have produced the similarity observable in the Greek and Latin languages, in such words as were of the most common use; such as, vicus, *ὄικος*; aratrum, *ἀροτρον*; ager, *ἀγρος*; lac, *γάλα*, *γαλακτος*; bos, *βούς*; sus, *σὺς*; ovis, *οῖς*; oleum, *ἐλαιον*; vinum, *ὄινος*; malum, *μῆλον*; equus, *ἵππος*, with the usual interchangeable *q* and *p*; pater, *πατήρ*; mater, *μητηρ*; filius, *υῖος*. The names also of many of the deities of Rome were introduced from Greece through the Pelasgo-Sabine colony.

These remarks have perhaps been extended to a greater length than could have been expected in a work of this nature, yet the subject is so intimately connected with the history of the ancient possessors of the countries of Latium and Sabina, that the facts detailed cannot fail to be interesting, and may ultimately, perhaps, lead to further researches, and to more conclusive investigations.

ADDENDA.

Addenda to the Article ALBANO (LAKE)—(p. 22.)

THE fragments of Dionysius of Halicarnassus, published in 1816 by Monsignor Mai, at Milan, contain several passages relating to the Alban Lake, which may not be generally known.

“While Veii was besieged by the Romans, about the time of the rising of the Dog Star, (when all lakes and rivers diminish, except the Nile of Egypt,) a certain lake in the Alban mountains, one hundred and twenty stadia distant from Rome, and near the site of the ancient Alba, began suddenly to increase from its own hidden resources, without any assistance from clouds or showers; and tearing a passage through the side of the crater, deluged the plains below in the form of a powerful stream, inundating the surrounding country, and destroying many rural habitations.” (Antiq. Rom. lxii. frag. xi. U.C. 356.) In fragment xiii. the Etruscan augur informs the Romans that “Veii would be taken when the natural sources of the Alban Lake being augmented, their waters should nevertheless not reach the sea.” In fragment xvi. the Delphic Oracle announces, that “so long as the sources (*αἱ πηγαι*) of the Alban Lake were superabundant, and ran into the sea, so long would the gods and tutelary genii of Veii defend that city.” “But when these waters shall have relinquished their original nature and ancient course, and shall have found another channel, by which nevertheless they shall not reach the sea, then the city of Veii will fall.” These passages show that the Alban Lake did actually, at one period, overflow its banks, forming the Rivus Albanus, which issued from the lowest point in the lip of the crater. A passage also of Cicero (*de Divinatione*, lib. i.) shows that a river once ran from the lake. He mentions that, when the lake had violently overflowed, Veii, according to the prophecies, could not be taken, so long as the water ran into the sea by its own natural channel and descent—“*lapsu et cursu suo ad mare profluxisset.*”

As there were, perhaps, not fewer than fifty air vents communicating with the Emissary of this lake, it will be evident that workmen may have been lowered through each of these orifices, and thus the work may have been completed with ease within the given period.

Addenda to the Article ALLIA—(p. 43.)

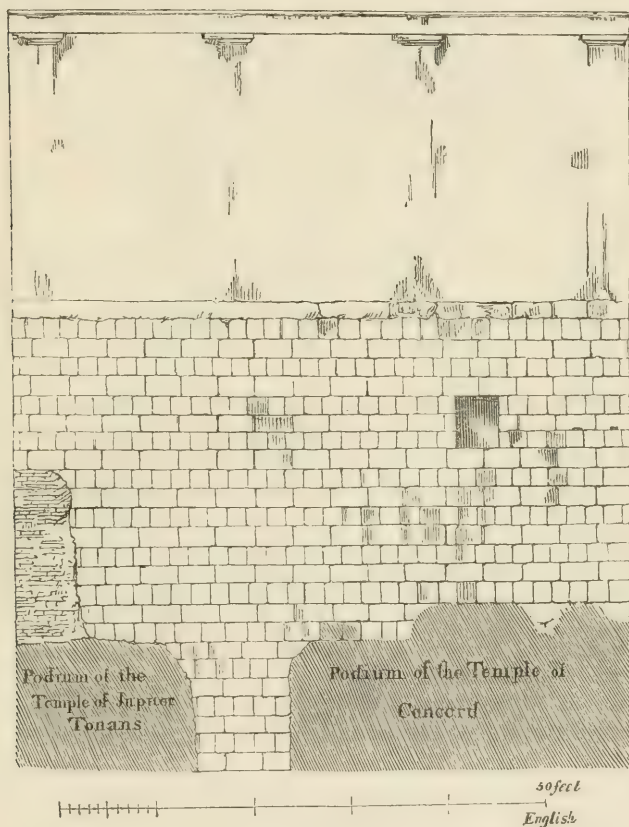
The Gauls, at the siege of Clusium, do not appear to have had, at the beginning, an army of more than thirty thousand men; but in their expedition to Rome their forces consisted of at least seventy thousand. The Romans had in the field an army of forty thousand men, though only twelve thousand were absolutely citizens, the remainder consisting of the contingents which the Allies were bound to furnish. This is rendered probable by the researches of the learned Niebuhr, whose disquisitions on subjects unconnected with topography are invaluable. Diodorus is cited by him, to prove that the left wing consisted of twenty-four thousand men. The right wing, says Niebuhr, had two legions of veterans, and three civic legions. The left wing of the Romans extended to the Tyber; the right, which was composed of the worst troops, was stationed in the hilly country. The Gauls were in sufficient numbers to outflank the Romans, and having routed the right wing, which fled through the uneven country directly toward Rome, they were enabled, by not pursuing the fugitives, to pour down from the hills upon the low ground by the Tyber, and to intercept the retreat of the remaining Romans, who suffered much in their attempts to cross the river in their flight. The Roman troops had been assembled at Veii previous to the attack of the Gauls, probably supposing that, coming from Clusium, the enemy would have remained on the right bank of the river.

Addenda to the Article ROME—(p. 377.)

The Roman style of building, when tufo or Alban stone was used, was in the city, as in the colonies, in rectangular blocks, and almost uniform, as in Nepe, Falerii, Galeria, Ardea, and many other places.

The wall below the Tabularium, overlooking the ancient Forum of Rome, was built in the year U.C. 674 [676], and is

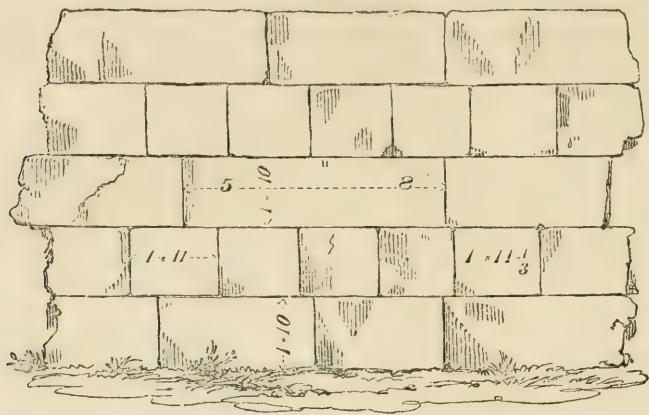
therefore a precious relic. It was perfectly regular, and the columns of the Tabularium stood upon it as a podium. Recent excavations below the Tabularium, and in the interior of the building, show that a little hollow, or ravine, ran originally between the two summits of the hill, corresponding to the details given in the ancient marble plan of Rome. This hollow was afterwards, by degrees, filled up by buildings.



Q. LVTATIVS. Q. F. Q. N. CATVLVS. COS. SVBSTRVCTIONEM.
ET. TABVLARIVM. S. S. FACIENDVM.
COERAVIT.

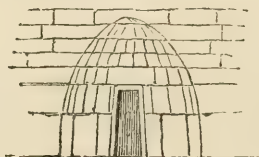
Of the walls of Servius Tullius, one of the best and least doubtful specimens is that (now much decayed) under the church of Santa Balbina, on the right hand of the exit at the Porta Capena. This wall is of tufo, and was constructed with alternate layers of square and oblong stones, presenting in one course

their sides, and in the next their ends. This was, in fact, the easiest and best method of building with such materials.



WALL OF SERVIUS TULLIUS, NEAR THE CHURCH OF SANTA BALBINA
AND THE PORTA CAPENA.

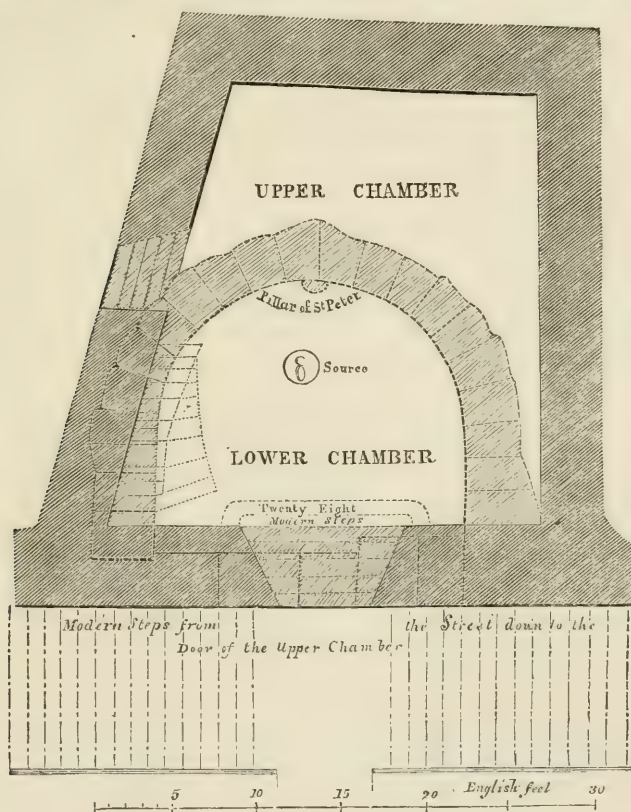
We have noticed in the article *Artena Volscorum* a most remarkable resemblance between the portal of Mycenæ and the gate of Arpinum, and have thence inferred the great probability of connexion between Greece and Italy in remote times. There is yet another link which does not seem to have been hitherto observed. The arch has been attributed to the Romans; but domes formed by approaching stones, like the treasuries of Atreus and Minyas, have been held to be distinguishing characteristics of Greek architecture. It is therefore important if it can be shown, that in very ancient times the Romans and the Etruscans constructed domes, on principles identically the same as those of Mycenæ and Orchomenos. Among the Etruscan tombs at Tarquinii is one of which a section is subjoined. The



diameter of the dome is about eighteen feet, and its height nearly the same. It is constructed on the exact model of the treasury of Atreus at Mycenæ.

The prison, near the Roman Forum, called Mamertine, from

Ancus Martius (Mamers,) is considered the most ancient building of the city. Common opinion assigns the upper cell to Ancus Martius, who died B.C. 616; the lower dungeon is supposed to have been added by Servius Tullius, who died B.C. 534; but the absurdity of ascribing to a later king, Servius, a building under the foundation of an upper chamber, constructed by an earlier king, Ancus, is seen by referring to the figure or plan, No. 1, where the dotted lines represent the lower cell.

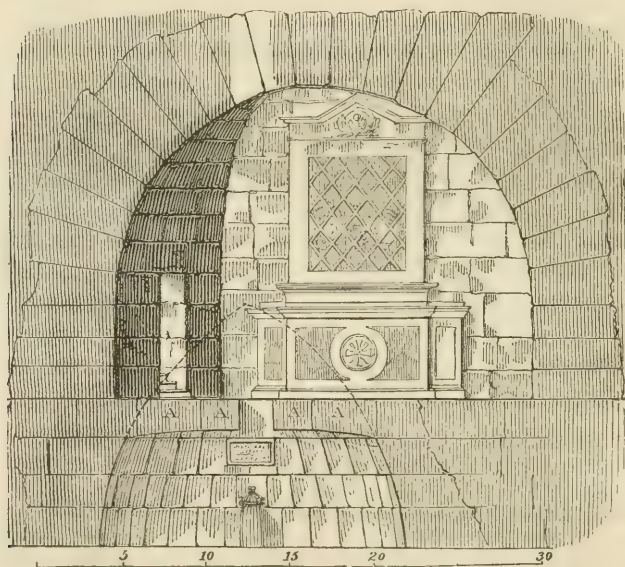


PLAN OF THE UPPER AND LOWER CHAMBERS OF THE TULLIAN AND MAMERTINE PRISON.

Here it will be seen, that a considerable part of the walls of this lower cell lies immediately below those of the upper chamber, so that the inferior cell could not possibly have been constructed or excavated after the erection of the other. Moreover, it is not probable had Tullius merely excavated this lower cell, which was only eighteen feet wide, and was hidden from public view

by the building ascribed to Ancus Martius, that such a circumstance would have led to the change of the denomination of the whole edifice from Mamertine to Tullian.

Several authors have however been cited in support of this opinion, and, among others, the testimony of Sallust has been thought conclusive; but some various readings, and, above all, his observation that the chamber of which he speaks had a vault held together by arches of stone, whereas the lower cell is not arched, render the supposition extremely questionable. An assertion of Victor, who attributes the original prison to Tullus Hostilius, who died in the year 640 B.C. being once admitted, would account for the name Tullianum, and produce an agreement between history and existing remains. Even the upper chamber is now twenty-eight steps below the modern soil. Both the cells have, however, been in some degree altered by the addition of the sacred ornaments of Catholic worship, and a door has been made. The lower cell, evidently the more ancient, for it supports the superstructure, is formed by three courses of approaching stones laid horizontally, (as may be seen in the section,) and not on the principle of an arch. That it was originally roofed by four other courses of blocks, arranged in the same manner, in the form shown by the dotted line, is clear,



SECTION OF THE UPPER AND LOWER CELLS OF THE TULLIAN PRISON.

not only from a comparison with other cells, and particularly with that at Tarquinii, which is of equal dimensions, but from the totally different and posterior application of the stones A A A A, which could not have formed the roof of the lower cell upon any principle of the arch. They are, in fact, strangely united by cramps of iron, so that they are together as one flat stone, lightened by a slight curvature below, and perhaps, in a great measure, depending for support on the weight of the walls of the upper structure. These irons, and the use to which they were applied, were discovered by Ficoroni. It is evident, that when the upper chamber of the cell was constructed, the pointed dome of the original cell was found inconvenient, and was therefore cut off, at scarcely more than seven feet from the floor, while its place was supplied by horizontal stones, firmly bound together by iron, and totally different from the old method of construction. In the interval between the erection of the first and second cells, the arch might have been invented, or possibly brought to Rome by Tarquin. Another thing worthy of remark is, that the Roman prison, like the treasury of Mycenæ, is formed by courses of stone, united as an arch, and pointing horizontally to a common centre. This prison is said to have been in a quarry, as were also the buildings above referred to, at Mycenæ, Orchomenos, and Messene. There is a similar edifice at Suna, one of the ancient cities of the mixed Pelasgi and Aborigines, in the valley of the Æquicoli; but the manner of its construction has not yet been well ascertained. This may possibly serve to prove the existence in Italy of that style of architecture, which has hitherto been thought peculiar to the Grecian continent, but which the Pelasgi who were architects long prior to the Cyclopes of Prætus, may have preserved wherever they emigrated. It is to be remarked, that whether the lower cell of the Roman prison was ever terminated or not, the argument is equally good, as the three remaining courses prove a knowledge of the principle contended for.

Excavations are still going on throughout the Roman forum, and on the Clivus between the temples of Jupiter Tonans and Fortune. The latter seems narrow and ill paved. The arch of Constantine is quite clear, and the whole of the great fountain and colosseum are seen standing on their original pavement, or nearly so. The Venus and Rome stood on a large podium, which is now cleared. The workmen are at present cutting, so as to unite the hollow of the column of Phocas (where five other pedestals have been found) with that of the Græcostasis.

The latest accounts of the state of the Campagna of Rome, and of the population of the city, present us with the following data.

Of two hundred and forty-two thousand rubj of arable land

in the vicinity of Rome, eighty-two thousand are considered to be in healthy districts. The low and unhealthy parts of the Campagna consist of one hundred and sixty thousand rubj, which are sown with grain once in four or five years. Wheat is supposed to return nine for one in this soil. In the districts of Malaria only fifteen thousand inhabitants are found resident on one thousand four hundred square miles of land. The sheep are reckoned at seven hundred thousand; the buffaloes at four thousand; and other horned cattle at a hundred thousand. Almost the whole agricultural produce of the country is in the hands of a few great farmers, styled *Mercanti di Compagna*, who sometimes are able to raise the price of provisions very considerably, by the monopoly enjoyed by them. There are about a hundred and fifty of these *Mercanti* in the Roman state; but the families Giorgi, Truzzi, Valentini, Cleter, and Vanni, seem the chief. The whole soil, as stated by the Marchese Marini, who was employed by the papal government to assess the land-tax, is thus distributed:—

Arable land	.	.	.	.	242,000 rubj.
Vineyards	.	.	.	.	14,600
Pastures	.	.	.	.	162,000
Orchards	.	.	.	.	1,400
Woods and forests	.	.	.	.	170,000

590,000 rubj, or

two million three hundred and sixty thousand English acres.

The population of the city of Rome in the year 1832, was a hundred and fifty-one thousand. The numbers have at times varied considerably. In the reign of Pope Innocent III. the population was estimated at only thirty-five thousand; during the residence of the popes at Avignon, the number of inhabitants, says the Abbate Cancelliere, was reduced to seventeen thousand; and at that time Tivoli was equal in size to Rome, and Viterbo was even larger; but when the papal court returned in the year 1378, under Pope Urban VI. the population quickly increased to sixty thousand. After the cruel sack of Rome by the Constable of Bourbon, in 1527, only thirty-three thousand remained. A hundred and fifty years later, the number was quadrupled; and about the year 1700, it amounted to a hundred and forty thousand. In 1730, the inhabitants were a hundred and forty-five thousand; and in the year 1775, as many as a hundred and sixty-five thousand; which number it has not since exceeded. The consequences of the French invasion in 1805, reduced the population to a hundred and thirty-five thousand; and in 1810, the number was only a hundred and twenty-three thousand. On the return of the Pope Pius VII, in 1814, the population increased. In 1820 it was a hundred and thirty-five

thousand; and in 1830, a hundred and forty-seven thousand. The population is kept up by the influx of strangers; for the deaths exceed the births in the proportion of five thousand one hundred to four thousand seven hundred and twenty-five per annum. The paupers vary in number from fifteen to thirty thousand.

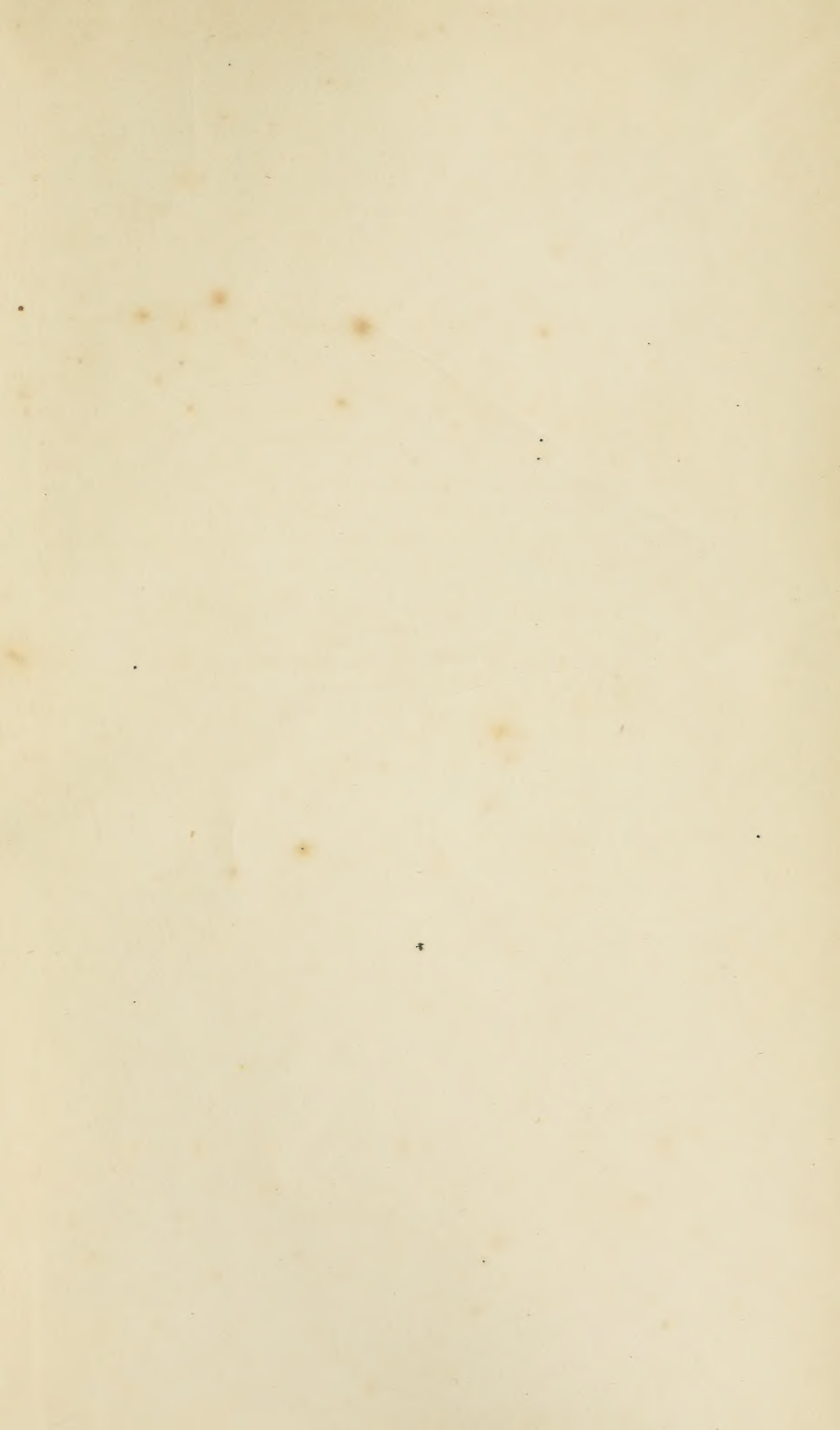
Addenda to the Article TIBUR—(p. 415.)

At Tivoli, the government have undertaken, at an enormous expense, to cut two tunnels, in the form of Gothic arches, in the hard limestone rock of Mt. Catillus. They are to begin about one hundred yards above the old fall of Bernini, and are to conduct the Anio to a spot in the mountain, on the bank opposite to the temple at about one hundred yards beyond the temple, and nearly on a level with it, whence it will fall in a tremendous flood, into the old bed of the river, so as not in future to risk the undermining of the rock. This, however, may, or may not be, for the force will be prodigious. The old fall is to be filled up with rocks and earth; when, however, one of the usual floods takes place, it remains to be seen how far two tunnels, about fifty feet wide, will be sufficient for the passage of the water.

In cutting the tunnel a number of sepulchres have been found, a very considerable quantity of *opus reticulatum* supporting the Via Valeria, and also an ancient bridge, two arches of which remain above Bernini's fall.

The Anio at Tivoli anciently formed a lake, or barathrum, under the temple, when the whole of the Grotta of Neptune must have been under water; but a flood having swept away the dam which held up the pool between the Sibyl and Vopiscus, the fall was divided into two, one above and one below the temple, and the Grotta was left nearly dry.

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